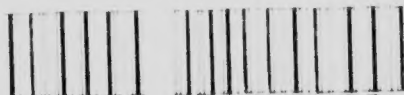


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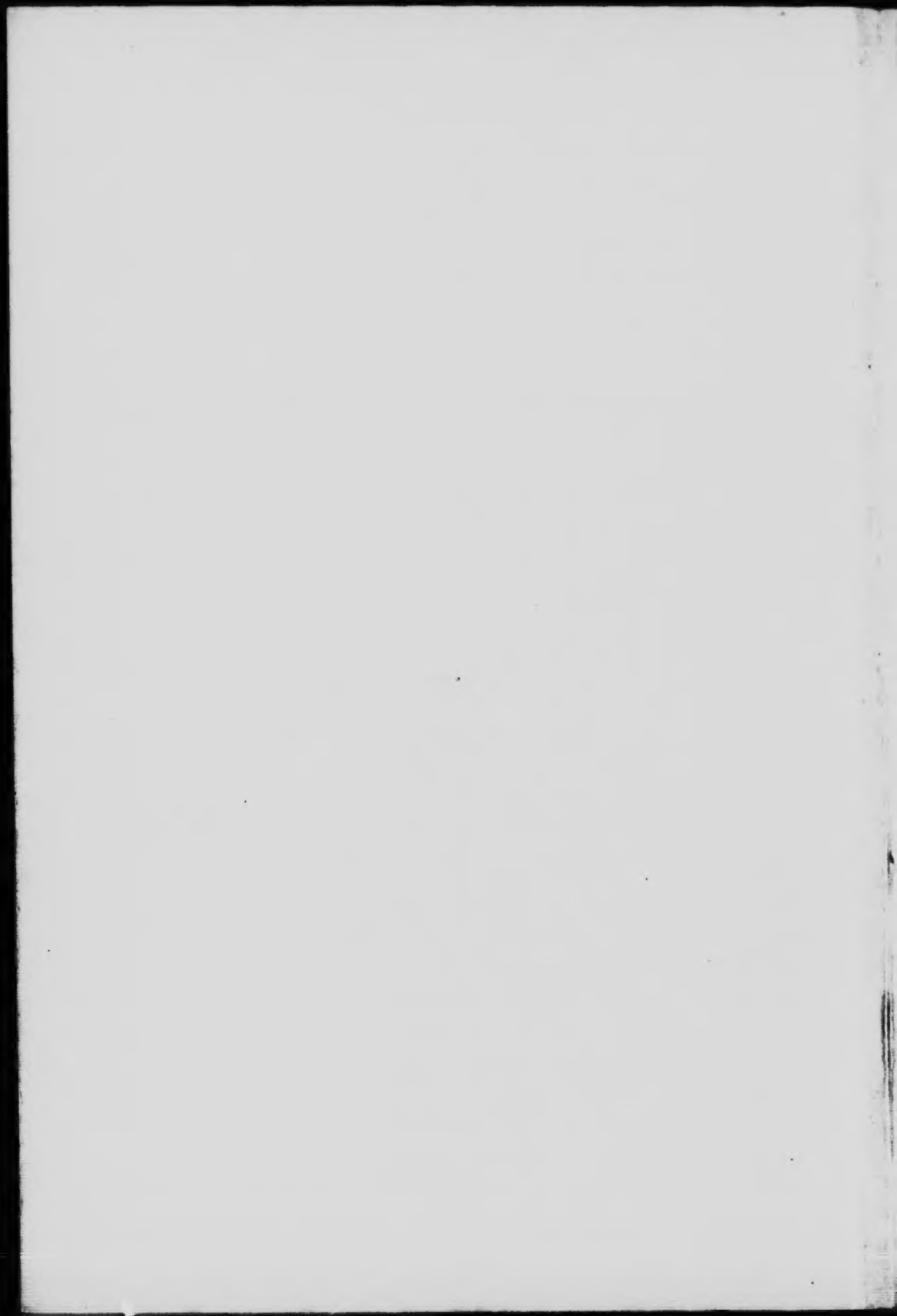
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and Other Addresses

By

Mrs. BRAMWELL BOOTH



# MOTHERS AND THE EMPIRE

AND OTHER ADDRESSES

BY

MRS. BRAMWELL BOOTH



THE SALVATION ARMY BOOK DEPARTMENT

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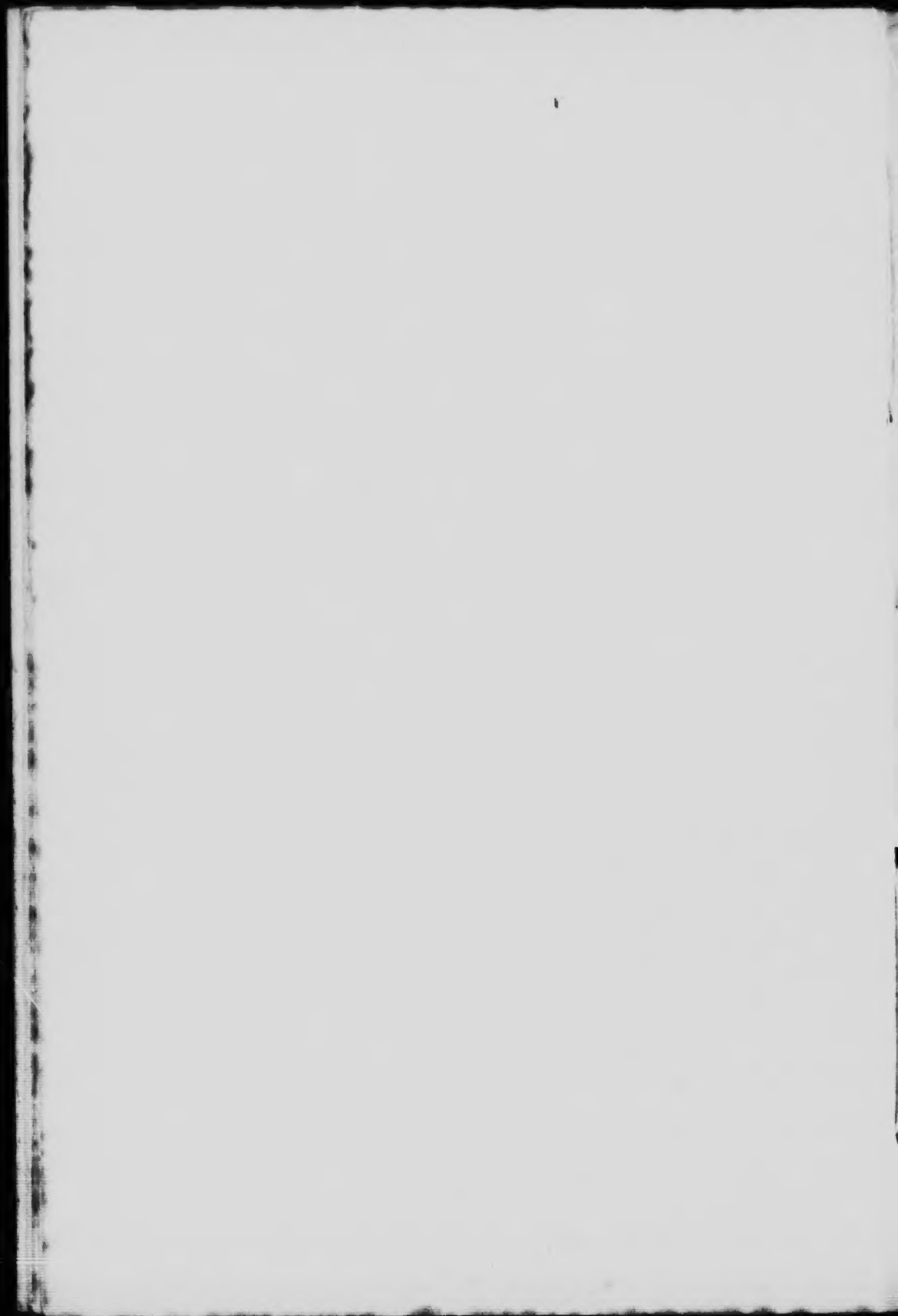
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## FOREWORD

THE Addresses, of which brief outlines appear in the following pages, were delivered at the request of various representative organizations during a period covering several years. In most instances the topics to be treated were prescribed to me, without option; though I can also say that they are all such as had already occupied my thoughts and my sympathies. The audiences before whom these Papers were given were composed mainly of people outside our Salvation Army borders; and as the subjects may fairly be considered as being of general interest, it has been thought desirable to place the Addresses themselves within the reach of our own people and our Army friends.

In consenting to their publication, I must acknowledge my very keen sense of their shortcomings. They were prepared in snatches of time, between other pressing duties. Moreover,

## FOREWORD

with one or two exceptions, the articles are not verbatim reports, but my own notes—amplified, it is true—but much less so in the printed form than they were when given as Addresses.

And yet—notwithstanding my realization of the limitations of these Papers, and my natural hesitancy as to publishing them as they are—I feel that I cannot withhold them, since it is thought that they may serve to indicate the position of The Salvation Army in relation to many of the challenging questions of the day. Perhaps they may also serve in some degree to direct the opinions and activities of others with reference to the momentous issues involved; and will thus reach a wider circle and a more varied audience than was possible when delivered.

As will be seen at once, several of the reforms herein suggested have since become law. Such success should encourage us all to persevere with our campaigns against evil, and in particular against such evil as affects the welfare of the young and defenceless.

## **FOREWORD**

I send this volume forth with the prayer that it may at least carry with it some suggestions which will stir its readers to a more serious contemplation of the needs and sins and sorrows which cry aloud for relief and remedy; as well as to more earnest effort towards hastening the coming of the Kingdom of Christ upon earth.

**FLORENCE E. BOOTH.**

INTERNATIONAL HEADQUARTERS, LONDON,

*December, 1913*



## MOTHERS AND THE EMPIRE

*Notes of an Address delivered at the Conference of the National Union of Women Workers, Portsmouth, October, 1909.*

BEFORE actually approaching our subject, let me explain that I make use of the word 'mother' in its broadest sense; that is, as signifying chief guardian and nourisher of the young. Wherever there is a woman whose heart yearns to protect the weak, to instruct the ignorant, to lay the foundation of, and to rear noble characters amongst the youth of our nation, that woman is a mother in the truest sense, though she may not, herself, have brought children into the world.

We shall more readily understand the subject before us if we set up our ideal of Empire, and view it from various aspects.

*We desire that our Empire shall be powerful.*

We are anxious that the men of our nation should be physically vigorous and fit, and that our Army and Navy should be ready to hold their own; although, as a matter of fact, we can only be really powerful in proportion as we are competent to wield power.

## MOTHERS AND THE EMPIRE

But thoughtful people desire most of all that the Empire shall be just—great in its administration of justice; that, in distant lands, the Briton's name should be associated with equity; and that, in our own land, the poorest and weakest, the most downtrodden and forgotten, should be able to claim the same privileges before the law as those who are more happily placed.

*We should like to do away with the evils of 'sweating,' with the cruelties of unequal sentences, and with wrongful imprisonments.*

We should like to see the laws so fairly administered that right should be might every time, and that those who are wronged should always have the strength of compensating justice on their side, especially in the case of broken-hearted wives and ruined girls.

We are proud to remember that, under the Flag of England, there is no longer any slavery of the native peoples.

*We should like the Empire to be generous; giving freely of its resources to succour and protect its weak, its young, and its aged.*

*We should like the Empire to be good, pure, and sincere.*

More or less, I feel sure, we all hold some ideal of this sort in our hearts and minds, and we all desire to see its development at home; and, when we think about our boys, or our friends who have gone over the seas, and of the service this nation can render to other nations, our hearts expand, and we become imperial in our sympathies and aspirations.



## MOTHERS AND THE EMPIRE

*The question now arises, How are women to help the Empire?*

The ideal of our hopes seems a long way off. There are many roads that lead to it; but I am convinced that the shortest way to reach our goal is by aiming to bring all these precious principles into being in our own homes.

Although I fully share in the desire which at present is working in many hearts, that the position of women in the world everywhere should be improved and political equality achieved; yet, nevertheless, I feel that no woman can help the Empire more than by making the most of the position, influence, and opportunities already within her grasp.

For woman generally, the home offers a wide field; and while she exercises herself to the utmost of her ability, and wields an influence for good in the home, whether as wife, mother, or daughter, she is undoubtedly rendering a service to the nation. For the home represents the nation; and only as far as the homes of its people are pure and good can the nation itself be pure and good, and fitted to take its place in the world.

This life is, for us all, a time of probation. It is given us to prepare for the life which is to come. In this preparation the home plays a great part. The deep things of this present life are modelled on the plan of the future. We learn to do God's will now because we are to do it in eternity.

God has given us some pictures of the Home to which He will bring His children, and He has

## MOTHERS AND THE EMPIRE

also given us some idea of the principles which prevail there.

Can we not model the earthly home having this picture in view?

*The first impression of any picture of Heaven which we may conceive is one of beauty.*

The description we have of that Home, with its gates of pearl, is intended, we realize, to convey this idea to our minds. Most probably the reality is so far beyond anything we can imagine that we cannot take the language too literally. But, at any rate, we cannot mistake that the intention has been to make the picture attractive to us.

With this picture of the Heavenly Home in our minds, we may take it for granted that God does not want us to be indifferent to our surroundings below, but that we should also do our part to make the earthly home attractive.

Even the very poor can make the best of that spot which they call 'home.' They can have as much beauty in it as their means will allow. Autumn leaves from the hedgerow cost nothing, and will brighten the home during winter days.

Have you ever considered a bird's nest? If so, you will have observed the care and beauty of its construction. Have you ever found the home of the ground-spider or the bumble bee? God has taught them by instinct the care of their home. Does He mean us to show less care? Nay! He has endowed us with a superior intelligence. He has gifted all with the power to appreciate the beautiful, and our homes should harmonize with our own natures.

## MOTHERS AND THE EMPIRE

Further, of the Heavenly Home we read: 'There shall in no wise enter into it any thing that defileth.' (Rev. xxi. 27.)

Our homes, therefore, before we think of their adornment, should be wholesome and clean, abounding in fresh air and in all the sunshine possible. Let us cultivate in the young people a liking for cleanliness, which can, in their youth, so easily be made into a second nature.

We deplore to-day the lack of family life, and regret that so many young people choose to spend their leisure away from home. Have we done our part in making the home attractive to them? No amount of legislation or of work outside the home will accomplish this apart from the influence within.

*The Heavenly Home is not only a beautiful place, but it is also well governed.*

The qualification for admission is that those who enter shall be keepers of the law. 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' (Rev. xxii. 14.)

We most of us believe that the question of good or evil government has a great deal to do with the happiness and prosperity of a nation; but no amount of good government by the ruling powers can make up for lack of government in the family. We can put up with the mistakes of the different political parties if the homes of the nation are tending in an upward direction.

And, Oh! I am sure that a well-governed home

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has a great deal to do with the prosperity of those who dwell in it. Children who are disrespectful and disobedient to their parents are very unlikely to conform to the Divine law.

There are many amongst God's people whose experience is unsatisfactory; they wake in the morning with a sense of depression and uneasiness, and have very little joy in their religion; now, could they but realize it, they might trace this unsatisfactory state of things to the disorderly arrangements round about them.

This applies to the younger members of a family as well as to those who are more responsible. The untidy child, whose school books get into disorder, and who, when the time comes to set off, cannot find this, that, and the other needed object, and who is late in consequence, must lose spiritually if this state of things is permitted to continue. A battle must be waged against all such disorder by those at the head of households.

It ought to be possible to go through this City of London and to pick out the homes of God's people by their appearance.

'Where does the Captain live?' asked a visitor once of a little boy playing in a dirty street in the Slums. 'Go along till you find the cleanest doorstep—that's it,' he replied, with eloquent brevity. And who could tell how much that 'cleanest doorstep' was doing for the moral uplifting of all dwellers in that dingy street!

No anxiety is so wearying and worrying as financial anxiety. Disorder, in money matters, is

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also disastrous. We cannot possibly be happy and at ease if we are not making ends meet. The hire system, so much in evidence to-day, is, I think, much to be deplored. Let us teach young people, by our own example, the power of 'doing without' what may be greatly desired until the money to pay for the treasure in question is in hand. A favourite author has said: 'The plentifulness of money depends upon its relation to our expenditures.'

Teach the children and young people the value of money. As they arrive at a responsible age, allow them a certain portion to handle themselves for their clothing and other like expenses; insisting, however, upon a careful account of expenditure.

*But, more important still, as far as we have any indication in Scripture, or any guidance from the traditions of Christianity, our Heavenly Home will be ruled in harmony with the principles of righteousness.*

There, Right is King; and, therefore, to model the earthly home on this plan means that we must exalt righteousness, and establish it at the hearthstone, so that by and by it may exalt the nation.

By righteousness used in this connexion, I mean, first of all, a steadfast devotion to reality—to the opposite of everything that pertains to pretence and sham.

I believe that an immense evil is done to the home when parents create an atmosphere of pretence as to their earthly means or family

## MOTHERS AND THE EMPIRE

connexions, and when they teach the children to act as though they were better off, or better bred, or better looking, than they really are; when they are leading those within the home, in short, to live a lie.

Whether home be a humble little shop, or a palace in a park, reality and sincerity are the only qualities which can raise it to a plane of true nobility.

Further, I mean by righteousness a true, sincere, and earnest striving for justice.

There are, probably, few of us here who have not suffered in the larger world of daily life from injustices inflicted upon us by those from whom we might reasonably have expected better things.

Let us women strive so that we, at least, may not add to the world's stock of individuals who are inclined to act unjustly because they lack a standard of fair dealing.

To this end, the woman in the home must beware of favouritism. This evil leads to a lack of justice in dealing with children, and also with servants.

What misery has been brought into homes by foolishly seeking for a brief popularity at the sacrifice of justice, and in not holding the scales evenly between child and child, or between child and servant! Far better to secure even the meagre praise of the schoolboy who said of the great headmaster whom he had but imperfectly learned to know, 'The Doctor is a beast, but he is a *just* beast!'

## MOTHERS AND THE EMPIRE

Many men are spoiled by an overwhelming sense of their superiority to women, which foolishness was fostered at home in their childhood, the boys being waited on by their sisters, and given the first and best places on every occasion.

By righteousness I also mean the maintenance of the due relation between things material and things spiritual.

If we are to help the British Empire—or, what is more important, the Kingdom of God—we must put first things first, and not yield to the modern notion that money, or wealth, or position can make either a happy people, a happy family, or a happy individual.

The richest nations have not been the happiest; and all round us we see that the richest people are often far from having the happiest homes.

'Righteousness exalteth a nation, but sin is a reproach to any people'; and this righteousness as truly exalts a family as it exalts a nation. Those parents are truly great in the estimation of God, and truly noble in their contribution to their nation, who leave behind them, not a vast fortune, whether or not accumulated in their own lifetime, but sons and daughters, or dependants of any kind, trained in goodness and schooled in the principles of chivalrous devotion to the right, and determined hatred to the wrong.

In the nature of things, the privilege of leaving behind them fortunes that are a benefaction to their fellows, can be given to but few; but the opportunity of training either their own or other young people in the school of righteousness is

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one which may be grasped by women in countless numbers.

*The distinguishing feature of the Heavenly Home is love.*

As I have thought upon this subject, it has seemed to me that a comparison between our earthly and our Heavenly Home may be carried out in a great many details, but best of all in this, its main feature—Heaven is to be the abode of love.

What the atmosphere is to this earth in which we live, love is to the Heavenly Home. And, thank God, it is love which makes the real home here below! There may be a house, or room, or rooms, where the family congregate and eat or sleep; but without love it is merely a lodging house, and has no right to be called a home.

When speaking of love, I do not mean mere human attraction for one another, a feeling which has its source largely in the senses, and is subject to caprice and circumstances. But I am speaking of love as a principle, the choice to do good to others, to will for them that which is highest and best; the love which is true benevolence.

This is the love of the Heavenly Home. There is no marriage or giving in marriage there, but all are pervaded by the controlling force of God's love. The merely sentimental has no place, but in its stead is found a will to attain the highest happiness and the highest goodness of all.

And so it is to be in the homes of earth. Here



## MOTHERS AND THE EMPIRE

is woman's greatest opportunity. For God has especially entrusted her with the power to love! When He sought the earthly comparison for His own love, did He not choose that of a woman?

If we are mothers, let us teach our children what real love means. Do not let them imagine that they love one another merely because they kiss each other; but let us show them that true love means the deliberate choice of another's well-being—a seeking of the happiness of all.

I would say, with all earnestness, cultivate love. Love is a beautiful flower that needs the light, not a mushroom that grows in the dark; and God has given us many means of expressing it. Some of these we share in common with the lower animals, but to us God has given a special power—that of speech. Encourage the children, therefore, in kind and affectionate forms of speech. Give expression to your own love. Do not be afraid to tell your children that they are dear and precious to you, or to speak of the love and hope you centre in them.

It is written, 'Love is the bond of perfectness.' I think we might substitute the word 'tyre' for 'bond'; the tyre that keeps the wheel composed of its many parts compact, tight, able to travel over rough roads safely, and to bear heavy burdens. Mothers, I would beg of you to bind your family around with love!

In conclusion, let me say that every mother is empress of a domain, the importance of which to the present and the future generations cannot

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be estimated. If she will but give herself to her empire she may make her own laws, enlist the co-operation of her subjects, carry every desired reform, and manage the affairs of her kingdom in a way that will yield to her the fruits—wholesome, sweet-tasting, and enduring—of a perfect government.

## II

# THE VOCATION OF MOTHERHOOD

*Notes of an Address delivered before the National League for Physical Culture and Improvement, at the Mansion House, June, 1905.*

FROM our knowledge of the conditions which obtain in many parts of this country, and of the melancholy ignorance which prevails in large sections of the community on the subject under discussion, we—my husband and I—welcome the inauguration of this Society, believing that there is an undoubted sphere of usefulness open before it.

These are days of specialization in every department of life; and just as we have special agencies for dealing with particular forms of evil, so it seems appropriate that we should have something in the nature of a Missionary Enterprise organized and equipped to deal with Physical Culture and Improvement; which is, undoubtedly, both a moral and physiological question, as well as to strengthen the hands of other organizations already in the field. Such a Missionary Enterprise, I take it, this Society will be.

But I feel specially called upon to support the

## MOTHERS AND THE EMPIRE

formation of such a Society, because I believe it may render an immense service to the nation in setting before our people a true, lofty, and practicable ideal of Motherhood; and in urging upon our legislation the need for some more stringent laws for the protection of children, for the checking of the present shameful and excessive mortality among infants, and for promoting an equal standard of morality for men and women.

The subject which is occupying us this afternoon is, before all else, I think, a question of good mothers. It has been well said, that 'the best way to *become* good is to be *born* good'; and it will be a work of the very highest worth to the masses of the people of our land if we can set before them what it means to be a true mother; and if we can influence them, instruct their minds, and shape their feelings, till public opinion, that mighty force which permeates our whole social state—as the tide finds its way into every cranny of the coast—shall be in favour of a pure, a sheltered, an instructed, and a free mother.

May I suggest one or two principles which I venture to think must underlie that conception, and which, I hope, it will be found possible for this Association to urge upon our nation?

*First, the necessity of exalting the idea of marriage.*

That is, taking it on an altogether new plane, and raising it from the sordid contract of social convenience, or financial advantage, from the hasty union of passion, and from the ill-considered

## THE VOCATION OF MOTHERHOOD

alliance of the ignorant lad with the undeveloped girl.

We can have no hope for the motherhood for which we plead, apart from marriage based on the pure, respectful love of one man for one woman. Such a marriage will under the sanction of God's providence prove a true union. It may not be a sacrament, but it will be—whether recognized or not—a sacred thing.

*Then, let us firmly declare that such a wife must be free.*

That is, free in the disposal of her own person; free as regards her own thoughts and convictions; free in the very highest sense of the word.

When this standard of life is recognized, we shall find we have travelled far towards a motherhood which realizes the greatness of its vocation, which honours and accepts its part in the continuing and ennobling of our race, and which welcomes to its arms, without a shadow of reserve, every new life entrusted to it.

That eminent medical authorities, such as are present here to-day, express their sympathy with this Society, augurs well for its future. To them, I suppose, we must look—though I candidly admit I do so with some misgiving—to enforce my third point—

*The great law of nature, that the true mother will, herself, nourish her child.*

That any mother should shirk this duty, when circumstances permit her to discharge it, is a shame to her; and that any mother should be prevented by poverty or by want, is a shame to

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us as a nation. If we fail in our children, what is to become of our race? 'Not all the merchandize of the seas'—as Mr. Rider Haggard\* has just been saying—'nor all the wealth of the earth, can supply their place.'

*Then, lastly, the true mother is her child's best teacher.*

The child will learn the most from whomever first loves it, and upon the mother rests, we must insist, the responsibility of that training of the heart, beside which, as Sir Walter Scott truly says, 'all other training is moonshine.'

The Spaniards have a proverb—'An ounce of mother is worth a ton of priest.' Our mothers of to-day need to beware of delegating to others those duties and responsibilities which they themselves are best fitted to carry, even though these 'others' be Professors—no matter how able or how experienced, whether in religion, in medicine, or in science.

The mother for whom we plead will be one who devotes her powers to the care of her children; and whose example of unselfishness will prove her children's chief incentive to a noble life. In the development of their nobility of character and physique, in their devotion to duty, in their patriotism, in their love of honour and truth, she will find, first by anticipation, and then by happy experience, the great joy of her life. Without this all worldly display, all sensual gratification, all selfish happiness, will be less than nothing. Let us show that a mother's

\* Now Sir Rider Haggard.

## THE VOCATION OF MOTHERHOOD

instructed, unselfish love returns with a thousand-fold of blessing to her own heart.

You will not be surprised that, as an Officer of The Salvation Army, I should add that a mother—to realize the supreme ideal of motherhood—will be one who, having received her children in the spirit of our Saviour's words—' Whosoever shall receive one such little child in My name receiveth Me ' (Matthew xviii. 5), and having trained them in that unselfishness and self-restraint which she has learned from Him, will guide their feet to His Throne in humble prayer and dedication. Also, that this mother will let her children hear first from her own lips the secret things of life, and will thus send them forth forewarned and forearmed to meet the evils of the world around, and to embrace lives of purity and devotion in the service of their God.

Can we not help even the poorest of the poor in this matter; and, instead of relieving parents of the responsibility for the education, the physical well-being, nay, even as seems contemplated, the feeding of their children, can we not, by precept and example, and by legislation, if needs be, bring closer home to both father and mother, the necessity, the importance, the happiness, and the reward of a close attention to their parental duties?

An actual saving to the nation would, I am convinced, be thus brought about, even if money were expended, to encourage in some way, those parents who are doing well for their children. And, surely, we have reached that stage in our

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civilization, when, if we have come to the questionable decision of prohibiting those very children from themselves earning the few pence that provides them with a bit of bread, or keeps the little home together, we can find some penalty for selfish parents who waste in riotous living the substance they ought to use for the welfare of their offspring.

It is my earnest prayer that the Society we inaugurate here to-day may be enabled to raise the whole status of the parent, showing especially that, when rightly understood, true Motherhood is among the holiest and highest vocations to which a woman can consecrate her gifts and powers.



### III

## THE MOTHER IN RELATION TO THE ETHICAL AND SPIRITUAL NATURE OF HER CHILD

*A Paper prepared by MRS. BOOTH, and read on her behalf at the Moral Education International Congress, The Hague, August, 1912.*

IN human life motherhood must include some responsibility for influencing that part of the child which is not material: the higher nature of memory, imagination, affection, and conscience. Without this 'motherhood' would be little in advance of 'cowhood' or 'henhood.' Nay, even the very beasts guide their offspring into some ways that seem, at least in part, to surpass the merely material.

Now, if this be so, we may well ask, What is the extent of a mother's responsibility? How far does she become a responsible agent in the care and tutelage of the moral and spiritual nature of her offspring? How shall we measure her obligation?

The mother has admittedly often little responsibility for the bringing of the child into being.

## MOTHERS AND THE EMPIRE

Her circumstances, the conventionalities of the married relationship, and the duty, as woman generally regards it, of holding all her powers at her consort's disposal, in many instances leave the whole responsibility of creation with the father. Nevertheless, once in being, the child, both before and after birth, is the mother's, and the question that I have asked persists in demanding a reply.

Since my topic is 'The Mother in Relation to the Ethical and Spiritual Nature of her Child,' I ought not to stray away to consider the position of the father; but, side by side with all the rightful claims upon the mother, it is evident that there are equally rightful claims upon the father.

It must also be remembered that the mother is only an individual in a very complex and active social organization, and that no matter how strong her character, or how lofty her conception of maternal responsibility may be, her influence must, in the nature of things, be considerably modified by the standards accepted by the class of society in which she moves. Thus her child will be more or less affected by the influences of other children and of servants, by books and educational agencies generally, and by that indefinable atmosphere which we sometimes speak of as 'the spirit of the age,' and which is often most powerful and more dangerous where it is least suspected to exist.

When, however, every reasonable subtraction and allowance is made, the fact still remains that the mother—unless she deliberately sets herself to

## THE MOTHER IN RELATION, ETC.

evade all responsibility, will remain the paramount influence upon the child during the first and most important years of its life.

Her unconscious influence before the birth is supreme. No one who has considered the matter can doubt that the unborn receive impressions from the outer world by means of purely physical conditions, such as those made by noises, sudden movements, drastic changes in climate, and immediate environment; and just as certainly the influences which shape the temperamental faculties reach the child through the mother's corresponding nature. Therefore, the cultivation in the mother of what is true and noble, unselfish and pure, directly affects her child; and, while this cannot nullify hereditary influence, it can, and often does, modify its operation.

How important, then, that expectant mothers should exercise a strict censorship over their own thoughts, actions, and occupations! for it is the qualities actively exercised by the mother that most largely influence the unborn. How important, also, that in every home there should be some influences which look beyond this world, and help to sustain faith in goodness, in love, and in God Himself!

I would like to say in passing that it is important in the highest interests of every nation to guard the welfare of its mothers: they should, at least, be protected from the sordid and wearing anxieties of extreme poverty and want.

After the birth of the child, and during its tender years, the mother's influence must also be

## MOTHERS AND THE EMPIRE

paramount. This, I believe, is in harmony with certain fixed laws of our being.

*It is God's order: it is His arrangement.*

As truly as the daughter of Pharaoh said to the mother of Moses, 'Take this child, and nurse it for me,' so the Heavenly Father says to the mother of every babe, 'Take this child, and nurse it for Me.' The mother is His first messenger to the human soul. She is truly His vice-gerent in the child's kingdom.

*Natural laws, which are only another name for the Divine order, point unmistakably to the power of the mother's influence for good or ill.*

The instincts of the child favour it. How strong is love for the mother, even in the children of degraded and brutal parents!

A little boy of four years of age, rescued when dangerously ill from filth and nakedness through the neglect of a drunken mother, overheard the doctor speaking of the mother's inhuman treatment, to a Salvation Army Officer who was in attendance upon him. 'Yes, she is more of a beast than a mother!' he said. The child, whom they considered too ill to notice anything, strove to raise himself in the bed, doubled his little fist, and shaking it at the doctor, exclaimed, 'Say that again of my mother, and I'll punch yer eye!' Though he had received only cruelty at her hands, that marvellous inborn capacity for love and loyalty to his mother triumphed over all besides.

*Universal experience goes to show that the early years are the decisive years for making lasting impressions.*

## THE MOTHER IN RELATION, ETC.

The more thoughtful minds of all nations, and in all periods of history, assent to this; which, however, it must be remembered, applies alike to good and to evil. A popular man of the present day, a leader among those who say there is no God, declares: 'I considered and discarded the doctrine of the Atonement before I was six years old.' While, on the other hand, a man who did most useful work for his generation, said, when referring to his tenderest years: 'As far back as I can remember, I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. It was natural to me to think of God as everywhere present, full of kindness and love.'

Now, it is in these early years so infinitely valuable, the child must, in the very nature of things, be most constantly with the mother, and most completely under her influence. This consideration alone places her on a plane of responsibility above all others.

How, then, may the mother discharge her high responsibility?

*Let her deliberately settle upon some standard of training for her children.*

She will have some ideal for her home, however humble this may be. She will have some pattern of excellence for her work if she still be working for her daily bread. She will have some standard of attainment even in such matters as preparing the food, or making the clothes for her family, or indeed in anything she has to do for those under her care. Why, then, should she not have a

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standard also for the training of her children? Let her say, 'My sons shall love God. They shall be honourable men. They shall be truth-loving. They shall be merciful and pure. My daughters shall be unselfish and generous women. They shall be faithful. They shall be brave, and ready to suffer rather than to cause suffering.' This definite aim at the moral progress of her offspring may or may not be consistent with their worldly advantage, but it will certainly tend to turn them out as noble men and women.

The slipshod and careless way in which multitudes of parents feel and act towards their children's higher nature, exalting all that has to do with this world, and leaving almost untouched in them those powers which concern the world to come, is of itself sufficient reason to account for the lamentable failure so many experience in regard to their children.

*Let the mother seek to call out the child's better nature, and give it encouragement.*

When she sees signs of tender feeling, let it be fostered and not snubbed. When there is evidence of a spirit ready to suffer for others or for the truth's sake, let it be helped into action, no matter what others may say. When a child shows concern about the success or happiness of other children, even at its own expense, let the mother show her pleasure, and so teach the first lessons in self-sacrifice.

*Let the mother seek to know and to guide the child's thoughts.*

In the formation of character we know how

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necessary is self-knowledge, yet how very much neglected; and certainly in forming the character of a child a knowledge of that child is of the first importance. Yet how little is this realized, and how common it is to find whole families of children whose thoughts and characters are as unknown to their parents as an unexplored country. This is not only so in the families of the well-to-do, where intercourse with children is often so restricted as to make them when young quite strangers to their parents, but also in the families of the middle-class and of the poorer people. Indeed, to find any real friendship existing between mother and child is far less common than should be the case. Yet I have failed to discover anything which can take the place of this bond during those particularly dangerous years when the children are growing up to maturity, and are tempted on every hand to cast away parental authority.

If, in the earlier years, the mother has not acquired an intimate knowledge of the child's inner life, and united him to her by the bond of closest friendship, she will only too often find herself left out of court in the decisions and pursuits of the child's maturer years.

*Let the mother teach her child to look to something higher than himself.*

To obtain this end the mother must secure for herself the child's respect. God's plan is that the child should see the moral virtues in action in the parents, and that he should reverence as well as admire them.

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I fear that there is real carelessness in this respect, and that parents do not realize how immensely powerful is the influence of their example, and that unless this example leads in the same direction as their ideals for their children—expressed in their words and instructions to them—there can be no real hope of success. As a wise man has said:—

‘ Example is like a stream—a river flowing upon your children hour by hour. What you may do here and there to carry an opposing influence is at best only a ripple that you make on the surface of the stream. It reveals the sweep of the current, nothing more. If you expect your children to go with the ripple instead of the stream, you will be disappointed.

While the heart is tender and the spirit can be tuned by the mother's influence to fine issues of emotion and unselfish desire, encourage the child to actions of self-sacrifice. Let it help those who are less happy or less fortunate than itself. Let it give something of its own which it greatly values in order to relieve the necessities of others. Begin this system early, so that habits of sacrificing its own inclinations, and of giving preference in favour of others may be formed. The mother will thus be able to bring her child to understand that life is a lofty and noble thing, to be used, not as a means of self-gratification, but as a means of service to God and man.



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*Above all, the mother should seek to bring the child to a knowledge of God.*

To believe in that which is unseen is no difficulty to children. How great is their capacity for faith! How easy it is for them to exercise it! I am not pleading here for any particular creed or doctrine, but rather for a living union of the human with the Divine. The mother can teach her children to see God in everything, and to recognize His claim upon them. This will enable them to feel the beauty of good work well done, irrespective of the temporal reward it may bring. This will enable them to recognize the claims of others, and to prefer one another's interests to their own.

The children of every nation and of every clime need a Divine Helper, if they are to live up to the highest possibilities innate within them; and it is the mothers of every nation who have the first and greatest responsibility for developing the ethical and spiritual side of their children's natures; in other words, for bringing them into touch with God.



## IV

### THE DUTIES OF PARENTHOOD

*Notes of an Address delivered at Bristol, before the  
Parents' Educational Union, January, 1906.*

THIS is a subject which, though I fear much neglected in the present day, is of unspeakable importance from every point of view.

In touching upon the duties and privileges of parents I recall so vividly my own experiences in the early days of my married life. How gladly would I have gone back, had it been possible, so that I might make the few years preceding my marriage a time of real preparation for the duties of wife and motherhood. But it was too late. I had instead to learn by the painful experience of mistakes.

With this in mind, I hail with gladness the opportunity of bringing before other parents the subjects which have claimed my serious attention during the now over thirty joyful years of my married life. I have sought to live those years in the light of the high responsibilities attaching to the married state; and though I am still learning, I believe, in God's goodness, that the experience I have gained by the way may be of some

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service to beginners, at least in this all-important work.

Human life is a great mystery. More than this, it is a collection of mysteries; and may even be said often to be a tangle of mysteries! But in spite of its many unsolved and, perhaps, insolvable problems, life is an exceedingly precious possession.

I think that all who read these lines will agree that, irrespective of the sphere in which life is cast, and notwithstanding the many adverse influences which surround it, *life may be made a lofty and noble fact.*

Further, we are all agreed that the world would become a very different place if the majority of people in it lived noble lives. Sincerity, unselfishness, generosity, courage, chivalry, self-sacrifice, and love are the hall-marks of true nobility, and also the conditions of true happiness; and a noble life, whether spent in a slum hovel or amidst the splendour of a Royal Court, is the only happy life.

Surely, the purpose of God with regard to the human race is that it should be fashioned after His image. Of our first parents it is written: 'In His own image created He them.'

Now, that which with our mature experience and observation we regard as manifestly true for the whole human family, must also be true for the individual families of which the race is composed. And what is true in principle for the children of men as a whole, will be found to be true in practice for our own children.

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Further, if, as I believe, human life is designed to express the likeness of God in the highest types of unselfishness and labour for the glory of God and the good of others, then the supreme duty of parenthood must be to set that truth before the hearts and minds of children with unswerving constancy.

It must be important, if we really care about the final destiny of our children, to make them see that their mission on earth—the very purpose of their being—is that they should live this life of unselfishness, of faith, of courage, of honour, and of love. This is of far more moment to their future than any mere physical training; of far more moment to them than any educational advantages, in the sense in which the word education is generally used; for, indeed, without this high conception of the purpose of their existence, no education, no advantages of worldly position, no grace of human beauty, or charm, or wealth, or power, can be of any true worth.

My friends, the highest and noblest service that we can render our children is to inspire them with the ambition to live a life of true service.

How shall we accomplish this?

Obviously, first of all, by the *power of example*.

I think I need not enlarge upon this here; and yet I am not sure, for, in my journeyings up and down the country, I am continually meeting parents who aim at the highest for their children, who are most particular about the character of the servants they employ, the moral tone of the schools the children attend, and the books that

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they read—parents who give the greatest attention to many details, and who yet, it seems to me, almost overlook the fact that the *power of example* is the strongest power in the family.

It was to parents that Dr. Bushnell wrote:—

‘Your character is the stream—a river flowing upon your children hour by hour. What you may do here and there to carry an opposing influence is at best only a ripple that you make on the surface of the stream. It reveals the sweep of the current, nothing more. If you expect your children to go with the ripple instead of the stream, you will be disappointed.’

Alongside all our efforts to train our children rightly, must undoubtedly run, if these efforts are to be successful, the strength and silent power of a right example.

Next, I would say that what we in our hearts *purpose for our children* is of supreme moment. This purpose should be very clear and definite.

From the first consciousness of the child’s hidden being, a mother’s heart should be set upon its devotion to what is pure and true and unselfish; and, from the day she receives the little one to her arms, this must be the ruling purpose of both parents.

I have often been struck with the lack of principle in some of the little ways in dealing with children, such as the rapping of the table, when it is supposed to have deserved punishment for having knocked the child. ‘Naughty table,’ says the mother, thus destroying the value and serious-

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ness of blame rightly administered. Or, again, the mother affects to cry when the baby raises its little hand against her, in so doing putting herself below the child over whom she should rule, and appealing rather to its *pity* than to its *respect* for right treatment in future. Thus many thoughtless and dangerous lessons are inculcated which affect the child's whole future character. It is possible, in the hearts of young children under five years of age, to sow either the seeds of selfishness and rebellion, or to produce the most beautiful blossoms and precious virtues.

I feel convinced that the turning-point in the life of one of my own children was the moment when, as a child of four, she made what was to her a real sacrifice. She had just received a much-desired long-clothes doll. She listened at prayers as my husband explained, in simple words, the opportunity given to us on earth of sacrificing and giving for the good of others, and in her own little mind she decided, though with many tears, to give her doll to the slum children. We allowed her to do this, and refused for a time to allow a friend to substitute another doll; and I fully believe that the lesson in voluntary sacrifice, and the joy which it brought her, young though she was, helped her to choose in later years the life of a Salvation Army Officer.

We cannot too soon begin to bring to bear upon the children the weight of the purpose we have formed concerning them. They are quicker to discern the governing ambition of our hearts on their behalf than we give them credit for.

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And if we ourselves are so possessed with the idea of a noble life that we would rather our children lost any earthly advantage than stoop to do a mean thing; that we would be willing for them sooner to suffer than to take advantage of another child, to be a party to cruelty, or to lend themselves to any form of deception; this in itself will exert a more potent influence in moulding them in righteousness than would any amount of 'talking to,' or even the shedding of many tears.

Further, *endeavour to set a high ideal before the children.*

In the various professions nobility of character is especially essential, since the individuals have practically no master, but are a law unto themselves. If your boy is to become a doctor, let him set his heart on being a noble doctor, not merely a successful one. The bare thought of a medical practitioner who has no sincere interest in curing his patients, but whose chief care is his fee, is abominable to us. Yet strong temptations which would lead in this direction certainly exist, unless he be supported by strength of principle.

How sad it is to find, as we do in thousands of families in all ranks of the community, from the highest to the lowest, that the young people hear little or nothing concerning their future prospects, but that which may be described as earthly, if not actually sordid! I mean that all the discussions of their future to which they listen relate to their material prospects, their position in society, the amount of wealth they may expect to receive, the clothes they shall wear, the advantageous friend-



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ships they may form, or the successful marriages they may hope to make.

Here, indeed, the influence of the parents may accomplish much.

The greed for gain on the part of the poor contributes, I am quite satisfied, to a large part of the unemployed men of our country. The majority of these men have grown up with no trade in their hands; they are perhaps willing to work, but do not know how to do any one thing well. When we seek for the cause of this calamity we constantly find that it is because they were thrust out into situations as errand boys, in order that they might contribute a few shillings towards the home income, instead of being allowed to fit themselves for a specific trade. The parents in their short-sighted folly had sacrificed the future success of their boy for the few shillings of immediate gain.

And among those in a better position in society, does not this same greed for gain continually cause young people to be placed in situations and surroundings that are entirely detrimental to the true life of nobility, of which I am speaking?

What a different place the world would become if parents would but teach their children to understand that life is indeed a vocation.

Make the children see that the mere possession of *things* has no real connexion with true happiness; that 'a man's life consisteth not in the abundance of things which he possesseth,' but in the character that he builds.

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Again, let me urge the need of *setting before the children the joys of service.*

Let them feel the beauty of good work well done, irrespective of the reward it brings. Show them that true love may be far happier in making a great sacrifice for the object it loves than in receiving great treasure.

In order that these desires for our children's well-being may be realized, a close intercourse must be preserved between, at any rate, the children and the mother. Often, I know—as, indeed, in my own experience—that the time which the father can spend in the home is very limited; and his influence has very largely to be exercised, as it were, second-hand; but, however this may be, it is essential that the mother should maintain a soul-to-soul intimacy with her children; and sad it is that this often seems to waver when she approaches the inner sanctuary of her child's moral and spiritual life. Many devoted mothers are very careful about everything that concerns the temporal welfare of their children—their sleeping, bathing, clothing, and feeding, the fresh air and exercise they get, and all other such matters are freely spoken of; and yet these same mothers are reserved and silent on the very subjects in which their children most need and crave help.

And so I would plead with all parents—mothers particularly—not only to cherish a high ideal for their children, but to speak of it to them in words of tenderness in the twilight hour. Make time to be alone with them, to draw them out, to win and hold their confidence in private, as well as to

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appeal to these higher capacities of their being at every other convenient moment.

I earnestly long that something more should be done amongst our young people to make them realize their responsibility for one another. Never allow contempt of one another, particularly between the sexes. Appeal to the instincts of chivalry and romance which are born in every youth's and maiden's soul.

Our children—both boys and girls—need as they grow to maturity more teaching about the true nature and the sacred trust of physical life. As Miss Ellice Hopkins said:—

‘If the youth of our nation be educated to bring back the moral law in its entirety to a standard equally binding on men and women alike, the most terrible problems that confront all reformers would soon be solved.’

The truth of the old saying, ‘A man is what a woman makes him,’ has been abundantly proved; yet, at the same time, how terrible is the condition of things in all our great cities. Indeed, how very terrible everywhere—in every class of Society—is the state of morality. I believe it is very largely owing to the fact that the most sacred subjects are frequently made the topic of light conversation at the meal-tables.

I heard not long ago of a lady in the highest circles who, when asked why she sent her girls to school as they reached the age of fifteen years, replied that she sent them away because they were now old enough to be harmed by the conversation that went on at her own table! And yet the meal-

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table, if the conversation be wisely regulated, can be made the centre of helpful education.

My point is this: Parents should have first a plan and ideal in their own minds for their children; then they should make this plan and ideal plain to the children by every means at their disposal.

The Salvation Army holds constantly before its people a vocation which involves self-denial for the sake of others. We call upon young and old to 'present themselves as a living sacrifice' for the blessing of others and the glory of God. And thus, from their earliest years, our children have been trained to look forward to some kind of service suited to their capacity.

I do not deny that there is pain in encouraging our children to sacrifice—pain far greater than in ever making sacrifices oneself; but there is also joy in it, joy deeper than any other.

Lastly, in order to make life appear to the children themselves as a noble thing, they must be encouraged, from their earliest infancy, to the submission of obedience, and to the recognition of the claims of others—in honour to prefer each other, and each other's interests, before their own.

While their hearts are tender and their spirits impressionable, encourage in the children sentiments of pity and large-heartedness. Lead them to pity the poor, and always allow them to give something of their own in order to relieve the needy.

Help them early to have sympathy with pain, and, by doing little acts of self-denial for those

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who are suffering, teach them to despise that which is cruel, especially where the weak and defenceless are concerned, in both human and animal life.

In conclusion, let me add one word. I believe from my heart that it is only by the aid of the Divine Spirit that we can train our children to love true life, and to despise that which is base and mean and false. And so I would entreat all parents to turn to the Divine Saviour for that counsel and strength which shall fit them for the great task of guiding their offspring to live aright. Jesus Christ, and He alone, can make fathers and mothers able to set before their children the example they need, and He alone can make those children to will and determine to follow it. The Beatitudes can only be made reality as we are linked on to the Speaker of those Beatitudes; it is useless to say to our children, in mere words: 'Be noble, be good,' unless there is begotten in them that vital spark which alone can enable them to choose and to be what we command.

In short, our children must be brought to God, for it is God 'who worketh in them to will and to do of His good pleasure.'



## V

# WOMAN'S SERVICE IN THE KINGDOM OF GOD

*Notes of an Address delivered before the Leeds  
Congregational Union Women's Meeting, October,  
1905.*

PERHAPS I should confess that fondness for my own sex contributed largely to my decision to accept the kind invitation of your Secretary to address you here to-day. A mass meeting of women has always had a strong attraction for me.

Among the many precious and invaluable blessings for which I owe an everlasting debt of gratitude to Mrs. Booth, the Mother of The Salvation Army, is the high conception that she imparted to me of the importance, the value, and the responsibility before God, of womankind. John Ruskin says:—

'There is not a war in the world, no, nor an injustice, but women are answerable for it. There is no suffering, no injustice, no misery in the earth, but the guilt of it lies with women.'

These are not pleasant words to contemplate, and I do not rejoice in saying that a wide

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experience of the sins and sorrows of the world has convinced me of the truth of them. Nevertheless, it is so.

Believing, then, that at the door of womankind is laid so large a proportion of the world's undoing, it behoves every woman to bestir herself, and to see to it that our sex is relieved of so serious a stigma. If I am instrumental in helping one woman here to fully realize her responsibility for the blessing of the world, to realize amongst other things that her tender, impressionable nature has been given her in order that it may be stirred to effort for the righting of what is wrong, and for the helping of those who suffer, I shall feel that it will have been well worth while to have occupied your time and attention.

I have no desire to make this Meeting an occasion for the advocacy of so-called Women's Rights. We do not meet here merely as women of the world, though it might have been very useful to do so, for I believe the rights and liberties of women stand urgently in need of the whole-hearted championship of our sex; and the fact that many, I might even say the generality of women, are so indifferent and apathetic in the matter, is a clear indication of their needy and limited condition.\* But we meet here to-day as Christian women, and I must assume that, as such, you accept the authoritative words: 'There is neither male nor female . . . in Christ Jesus.'

\* This was spoken in 1905. Since then many women have sacrificed themselves in the political struggle. But a great mass of women are yet indifferent.



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This statement presupposes :—

1. *That in God's sight, the fact that we are women does not make us unfit nor incapable of performing the highest service in His Kingdom.*

2. *That God's love and power and faithfulness are the same, whether He deals with women or with men.*

3. *That the responsibility we have as Christians for representing Christ to the world rests upon women equally with men.*

What mighty channels for the outpouring of God's love upon the world would be represented here to-day if each woman before me were prepared to obey the Heavenly Vision !

Equality of sex is one of the principles upon which The Salvation Army stands, and it is from the application of this principle that the work about which I have been asked to speak to you has grown and developed.

Perhaps, just here, I ought to mention that to imagine that the work done by the women of The Salvation Army is exclusively in the interests of the outcast classes, is a mistake. Whilst our Women's Social Work is an important, interesting, and exceedingly fruitful branch of Salvation Army activity, it ranks, after all, as only one of many.

Indeed, I think that the raising of woman to the same plane of service as that occupied by man, and the opening to her of a wider door of opportunity than she had hitherto enjoyed, is one of the greatest achievements of The Salvation Army. In doing this, the Organization has

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benefited not only the women within its ranks, but women everywhere.

When I speak to you of the work of the woman Salvationist, I do so because it affords so striking an example of what a woman can do; and I should not be true to myself if I disguised from you the fact that I believe the best opportunities for service in the interest of mankind are presented in The Salvation Army.

I would that I could pause to describe to you the work going on in our various Training Institutions throughout the world. Candidates for Officership become Cadets, and enter the Training College for a ten months' course of practical and theoretical training on all subjects which have a bearing upon their future work.

In London we always have over 300 women in Training for various departments of our Work. I would invite any who are sceptical as to the actual result of our work and influence upon women to take an interest in the lives of one or more of these young Officers who have passed through the Training College. Their work presents a career so full of variety and useful service as to appear little short of a romance. Our own eldest daughter was privileged to make a stay of eighteen months in the London Training College, and benefited greatly by the experience.\*

The Army offers, too, a great opportunity to women for work abroad. I gained my first experiences of Salvation Army warfare in France.

\* Since then two of her sisters and one brother have also passed through the Training College.

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Let me illustrate this opportunity for service by outlining the career of one of our women-Officers.

Some years ago a well-educated lady, a governess, offered herself for service in The Army, and passed through our Training Home at Clapton. She was appointed, partly because of her knowledge of languages, to work abroad. At first she took charge of a Corps, or local branch of work; then of a small Training Home for Women; and, subsequently, of a Division. That is, she had the oversight of several local branches, and of the Officers in charge of them. Later she received an appointment to India, and served on the Staff of our Headquarters there, acquainting herself with two or three of the languages of that great country. This lady is, at present, in command of a Territory—a portion of country comprising several Divisions, in which she has under her direction two hundred and fifty school-teachers, all men, and four hundred Officers; two Training Homes—one for men and one for women; two Industrial Schools for Orphans; three hundred Corps or Societies, and one Peasant Settlement. Her devotion and piety are held in high esteem by all who know her.

In thus going forward until she reached this place of large opportunity she has but followed in the steps of many other noble Salvationist women. I wish, for the inspiration of all here, that I could give you an idea of this woman's capacity for leadership; of her trained powers in handling difficult undertakings; of her resourceful promptitude in meeting emergencies. She possesses, in

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short, all that pertains to true Christian statesmanship, and is an example of what a woman can become, and of what a woman can do for others. Thousands look up to her and call her blessed.

Sitting in this congregation, I verily believe, are women of equal force and mental capacity. What you need to lead you into wide spheres of usefulness is a realization that Christ requires your service; an entire consecration of yourself to that service; a ready obedience to dare to go forward in the face of criticism and opposition; and a simple faith in God.

I should like also to tell you something of what The Salvation Army has done for women in Japan.

We have been at work in that country for seventeen years. Until our advent there, for a woman to speak or pray in public, or to take any more prominent position than that of a teacher of children, was quite unheard of. The way in which the women have developed and improved has been truly gratifying, and it was one of the most inspiring moments of my life when I heard a little Japanese woman-Salvationist address a crowded Exeter Hall Meeting in her broken English with the greatest self-possession. I realized that her presence there, and her willingness to undertake a task from which many experienced public speakers would have shrunk, spoke volumes for the work of emancipation and advancement that has been accomplished for the women of Japan by The Salvation Army.

Again, consider woman's work for outcast

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women. This is a work which, if we neglect it, will never be done. Men cannot touch it. Yet how many women, with tender hearts and loving sympathies, are content to pass through the world shut up in a garden of their own loveliness, so to speak, never caring that just outside and round about them a world of horror and agony exists for hundreds, nay, thousands, of their sisters.

The time has passed when we can be satisfied to ignore these needs. Oh, I would plead with you to seek out the suffering women! What can be more truly woman's work than to go amongst them, endeavouring to understand their burdens and their difficulties, and, especially if they are down-trodden and sunken in sin, to carry to them the news of Christ's delivering power?

We women are confronted to-day with three great questions, which it behoves each one who cares for herself, her country, and her God, to consider most seriously.

*First, I would mention a pure, exalted, and sanctified ideal of marriage.*

Marriage is a Divine institution. Without doubt marriage is the natural state for men and women, and, for the average woman, the God-appointed plan of her life. Being a Divine institution it cannot prosper without the acknowledgment of God in all its relationships. Many differing opinions will, no doubt, be held by those before me, and perhaps as many standards of the will of God as there are individuals in this hall. I can only say, do not be content with anything

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which does not reach your own ideal of what you believe God can approve in this matter. Do not be a party to anything among your friends or your families upon which you do not think the Divine sanction can fully rest. The whole conception of marriage would be altered if this resolve were carried out by the professing Christians of to-day.

I feel it to be imperatively necessary that our nation should exalt the idea of marriage, and put it upon a new plane. There is no doubt but that vast multitudes regard it as a mere social convenience, something like choosing a profession or a house. Be no party to this attitude. When you speak of marriage avoid the senseless habit of treating courtship, or acquaintance with a view to marriage, as a subject for joking. When you are compelled to hear such observations as those to which I allude, at least make no response; frown when you are expected to smile. Would that you could read, from the book of my experience, the sorrows of ruined lives and homes and broken hearts which have been the outcome of lightly treating this holy subject!

Multitudes around us, no doubt, look upon marriage merely as the occasion for license. Alas! the position of many wives cannot be described. Many of you here have an opportunity of influencing others—other women especially—and showing them that there is something in marriage besides the mere gratification of the animal instincts.

Do not let marriage be a sordid transaction. Do not let it be arranged for money; the richest

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people are not the happiest. You who have daughters beware of this debasing motive. Could we only realize how degrading it is to a man's better nature to discover that all that is cared about is appearance and luxury!

There may be some girl here who is contemplating marriage. I would say to her, care more about the spirit of the man who is asking your hand than for his position. Test him; find out if he would scorn to do a mean thing or take advantage of the weak; and, if not, then refuse him, no matter what prospects he has, nor what expectations under an uncle's will. Find out how he treats his mother and sisters. This will be an index to his character.

*Secondly, we need to recognize the importance of the question of woman's influence upon children.*

And here I need by no means confine my remarks to married women. Every woman has before her an open door of influence over the young. Every woman can, in some measure, at all events, exercise her maternal instincts, even though she be not a mother herself. Oh, how degrading and sad it is to see these God-given qualities thrown away upon lap-dogs, or some other trifling interest! Not that I would say a word to check a woman's influence in helping the suffering dumb creation; but let not the higher needs be shelved for the lower.

With regard to children, welcome them. They are God's gifts; receive them in His name, remembering that He has said: 'Whoso shall

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receive one such little child in My name receiveth Me.' To those who have this highest privilege of caring for children, whether for their own little ones or for those entrusted to them—I am now thinking of governesses, Sunday-school teachers, and nursemaids, as well as of mothers—let me say that a child's greatest need is love, and the most important department of its training is that of the heart.

Set before the children a high and ennobling standard of life—that of living for others.

Do not forget the moral standard. Make your boys feel that it is far more creditable and ennobling to be pure than to be rich. Make them understand that to be true—true in all the obligations of life—true in word, in purpose, and in heart—is of far more importance than to be famous. Make them care for honour more than for bread, and for righteousness more than for wages.

And not only you who are mothers, but all who have the guardianship of young children, may I not ask that you would take trouble with them yourselves? Do not send them to schools if you can educate them at home, and do not send them to a boarding-school if there is a day-school at hand. You may only be a poor mother; but, in my opinion, even a very poor makeshift of a mother is better than no mother at all. If the children must go to day-school, then see to it that some portion of every day is sacred to them, a time when they shall be under your influence, and when you can train them for God. Be careful about



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their dress, their companionships, the books they read; and let them, both boys and girls, be forewarned and forearmed by your words so as to be able to meet the evils of the world around them.

I said that there were three questions before us.

*The third is the greatest of all, for upon this last depends the right solution of the other two: What will you do with Jesus?*

Will you recognize Him? Will you acknowledge Him? Will you believe on Him? Will you live for Him? Will you accept Him as the Bridegroom of your soul? Woman's work for others can only be truly done when it is woman's work for Christ. He calls for you. If there be one present who has not yet bowed the knee and crowned Him King, let me plead with her to do so here and now. She will find—as she never found before—the riches, the joy, and the glory of a life spent in the service of her Master; and in Him and through Him she will find the means and power that will enable her to attain her own highest ideals with reference to the subject we have been considering to-day, 'Woman's Service in the Kingdom of God.'



## VI

# WOMEN AND THE LAW

*Notes of an Address delivered before the Public  
Morals Conference, Edinburgh, February, 1911.*

I FEAR the fact that I am appointed to speak about 'Women and the Law' may have given rise to the impression that I profess to be qualified to deal with legal questions. Let me at once disclaim any such pretension.

The few remarks I have to offer, and the alterations or amendments for which I plead, are based upon facts which I have been forced to face in connexion with our work for needy and friendless women and children, with some thousands of whom I come into touch every year, through the devoted Officers of The Salvation Army.

During the twenty-seven years of my association with Rescue Work, terrible evidence of moral and physical devastation among women and children has been brought before me; and this it is, and this alone, which makes me willing to speak upon such a subject before this assembly.

Were it possible for me, in spite of the knowledge I possess, to remain silent and inactive, the fact that I am a mother would of itself compel me

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to speak. All the higher instincts of our motherhood revolt against the wrongs perpetrated upon the daughters of our land. If, in a bird, the maternal instinct is strong enough to keep her sitting upon her nest until she is burned to death—having remained to cover her young after the vegetation has been ignited by a spark—surely our human motherhood can enable us to endure the burning sense of shame and pain which every true woman feels in connexion with the exposure of horrible evils, if such knowledge can bring us the opportunity to do something to remedy this state of things.

The subject upon which this Conference has appointed me to speak is, 'Women and the Law.'

All honourable and thinking people accept the principle that enactments in opposition to the moral law are of no force. But, alas! many people do *not* think. Therefore, wherever penalties are attached to certain transgressions of the moral law—while other transgressions are passed by—there is a danger of lowering the standard of morality. A code of laws which attaches punishment and disgrace to one set of wrongs, but none whatever to others equally serious in their consequences, certainly operates as a sanction to the latter. For—as has been wisely said—'Wherever the law of the land makes distinctions which morality does not make, there the effect of the law is distinctly pernicious.'

I am convinced that the lax moral standard to be found among the men of most civilized countries can be traced in very large measure to

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this source. The importance of equal laws, therefore, cannot be over-estimated. There are few people who have had much to do with vice and crime and criminals who do not feel that, in some respects, our laws are hard, and press unfairly upon women. Many—and I among them—also feel that the law is often weak and inefficient in protecting women and children from wrong of one kind and another.

Women and children represent the weaker portion of the community; weaker, that is, both in their powers of self-preservation and in their means of expressing need or danger; they also represent a majority of the total population.

These facts alone should, one would have supposed, secure a larger rather than a lesser share of the guarding and protecting force of the law.

I wish to refer briefly to some of the missing links in our legal arrangements, which prove only too plainly that this protection and guardianship are lacking.

*The Law of Divorce should have at least one alteration; viz., it should be applied equally\* to both men and women.*

That a woman should be held bound by an unfaithful husband, while a man is freed from an unfaithful wife, is to place the woman at an iniquitous disadvantage, and to encourage unfaithfulness in the man.

This is surely a survival of the idea from which sprang slavery, and man's ownership of his wife.

\* The Report of the Divorce Commission (1912) is unanimously in favour of this.

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The theory that this is in favour of the children is, I believe, the exact opposite of the truth. I am convinced that the effect on the children—on boys especially—of growing up in a home dominated by an unfaithful father, is usually altogether worse than anything which could happen were they freed from his influence and handed over entirely to the mother's care.

Our work brings us reliable first-hand information on many of these subjects. I lately received, from a very respectable and God-fearing woman, a letter from which I quote:—

'If husband and wife could be placed on equal terms I am sure there would be fewer fallen girls on the streets. For eight years I have had to put up with an unfaithful husband. I applied for advice some years ago, only to find out that while he gave me money and did not knock me about, I could do nothing. What I have gone through in these eight years I could never write on paper, nor could my tongue ever express. A man can slowly kill you without blows. I should have left home if I had not had four children, and for their sakes I have stuck to my post, living as close to God as I possibly could. My eldest child is now sixteen years old. I was brought up very carefully, and never allowed to play in the streets, and this makes it much harder for me to bear; but God is almighty, and I pray He will help some one to make it possible for me and those in my position to get divorce,

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that I may loose myself from this man when my boys grow older, so that we may be able to live a respectable life. My heart goes out in love and sympathy towards women who, while they have to suffer as I do, have never learned how to lean on God our Saviour.'

Does not a condition of suffering, such as this letter indicates, call for the sympathetic and determined help of our best legislators?

*Surely our legal experts can strengthen the law in order to secure more protection for women who are deserted by their husbands!*

In Scotland, I understand that desertion is a ground for divorce; but at present, in England, if the husband leaves the country there is no power of recovery or of enforcing maintenance. Many pitiful instances showing the results of this laxity come under our notice. May I give one as a case in point?

A man left his wife absolutely penniless, with seven young children. She came to us for help. She had to enter the workhouse; but, at our suggestion, the Guardians took two of the children into their school and allowed the woman to come out. We obtained work for her, and, after a great struggle, with some assistance from us, she succeeded in bringing up her remaining five children respectably.

After twelve years the man returned from Canada and presented himself at her door, and—had he insisted upon it—he could have entered and remained in the house. The only action then

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possible, under existing laws, would have been for the Guardians to sue him for allowing his wife and family to become chargeable to the parish for that short time twelve years before. But no personal redress of any kind was possible for the woman who had passed through<sup>1</sup> such hardship, and had brought up and maintained his five children.

*The work of The Salvation Army has disclosed great wrongs in the treatment of unmarried mothers.*

Of these wrongs I can here only refer to one. No one who has seen anything of the burden cast upon these young women in rearing their children—and of the long-drawn-out battle with loneliness, want, and suffering which they often fight, and which sometimes ends in defeat—no one, I say, who has watched all this can be satisfied with the present state of the law affecting the father's responsibility and contribution towards his child's maintenance. The failure to regain a footing in life is worse for them than death itself; and besides, it makes them into a source of moral danger to the community.

I plead for an allowance to be made to the mother, which shall bear some relation to the man's income, and which shall be assured to her, by a process which does not involve her in continual petty striving and uncertainty, often leaving her penniless to carry the burden alone. Over four hundred such young mothers come under my care each year, and I am hoping to make provision for receiving many more.



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I could harrow your feelings by stories of cruel desertion under promise of marriage, and tell you of thousands of brave young girls who are bearing the entire upbringing of their children without any assistance from the father. Any rescue work which attempts to deal with such cases, and does not at the same time use every means to bring home to the father of the child his responsibility, fails utterly to meet the need.

As a result of the work of our Affiliation Department in London, over £1,000 was paid over during the past twelve months by the fathers of illegitimate children whose mothers had turned to us for help. But for our intervention the greater part of this money would never have been obtained.

*I submit that the age of protection of young girls should be raised to eighteen; that is, at the end of their seventeenth year.*

The age now stands at sixteen—at the end of their fifteenth year. Is there any mother here who would be willing—no matter how fully developed and trained her daughter of this age might be—to leave that girl to engage in any serious matter affecting her future without protection? A girl of sixteen may not, I understand, contract a debt for 10s.; she cannot be sued for a parcel of grocery. And yet, by the law of our land, she is left to become the lawful prey of evil men. Such men may lie to her and deceive her in order to effect their purpose; they may make the most solemn promises of future care; they may go through, as I have known them to

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do, bogus marriage ceremonials; and yet, they are held immune from punishment before the law, though they may have robbed the child of all that makes life precious and wholesome.

Sixteen years old is far too young, and the more so because of the difficulty which exists of proving knowledge of that age on the part of the betrayer. Cannot we extend the weighty force of our laws to the protection of these young girls? Nothing will be lost by this. No one will suffer if the age be raised to eighteen. The children of the poor—who most need this safeguard—will, with its assistance, improve in such a way as to help the whole cause of purity and wholesome living in the nation.

*Most terrible wrongs are perpetrated on young children by men—often by men who are their relatives and natural guardians.*

This brings me to my last point—a subject on which I feel most deeply.

It is a matter on which it is most difficult to speak. Nothing but my indignation supports me when I stand before such an audience and have even to allude to the subject. But I should indeed be a coward if, to spare my own feelings, I remained silent, when by speaking I might contribute one morsel towards the righting of so great a wrong.

During this last year\* I have received over three hundred rescue cases of children under sixteen years of age. One child of ten, who died after months of great suffering, came of a family

\* 1910

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whose father had criminally assaulted each of his girls in turn.

Only the week before last information reached me of two little sisters—one of nine and the other of three years of age—who had been wronged by their father.

Mr. Parr, of the National Society for the Prevention of Cruelty to Children, states that his Society has dealt with 913 cases of criminal assault on children during the last five years. I am not alone in thinking that this shocking state of things is more widespread than is realized.

A judge, addressing a grand jury at a recent Assizes, and referring to the fact that there were nineteen cases of offences against children, said that this was

‘A very sad and terrible condition of things. He did not know what was to be done with regard to that crime. It was an unnatural crime. Fathers had assaulted their own children. Something must be done, for such a state of things was a disgrace to the country.’

I receive over three thousand ordinary rescue cases during the year, and I have been horrified to discover that a large proportion of these girls were first wronged when of tender age.

I know that the difficulties of prosecution are great; but it cannot be right that so many fathers and other offenders should get off scot-free, even when medical evidence as to the wrong done to the child is clear.

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There is also a great weakness in the law with regard to the inequality of sentences which are passed on these men.

A man, convicted of criminal assault upon a child only seven years of age, was sentenced to six months' imprisonment; whereas, other men, in what seem to me exactly similar circumstances, received five years, and one father was sentenced to a term of twelve years' imprisonment. I understand that some of the short sentences are to be accounted for by the fact that magistrates desire to convict, and they prefer to give a short sentence rather than to commit the case to the Assizes.

Again. The law as it now stands gives power to punish the girl victim, if she is over sixteen years of age, equally with her father, who has used the seclusion of the home to destroy her. This seems to me to be positively monstrous.

I plead that, at any rate in a case where a father or natural guardian—such as an uncle or elder brother—is the guilty party, the girl should only be punished—if punished she must be—after she has reached the age of twenty-one.

*I earnestly hope that there may be some way found of making parents more responsible for the moral care of their children.*

Only a short time ago we were continually distressed at the way in which women allowed their children to fall into the fire. The law has been changed, and it is now an offence if proper precautions have not been taken, and a child is burnt.

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A while ago, hundreds of children never went to school, although in most instances there was plenty of accommodation. The law has been altered, and parents are now fined if a child plays truant. Surely, if this is so, it ought not to be possible for a father to escape punishment when his child of tender years has been criminally assaulted? Whoever the culprit may have been, surely the child's moral welfare is at least as important as its physical safety or mental development, and should be even more carefully protected?

We cannot make people moral by Act of Parliament any more than we can make them sober. Apart from helping them to God, we can do little; but we can, by the rigour of our laws, assist them to pass in safety through such moments of temptation, as a far-seeing author has described, putting into the mouth of one who was grievously tempted, these words:—

'I care for myself; I will respect myself; I will keep the law given by God and sanctioned by man. Laws and principles are not for the time when there is no temptation. They are for such moments as these, when body and soul rise in uniting against their rigour. Stringent they are—inviolate they shall be.'

Yes! our laws must be modelled upon the Divine law, and only in so far as this is so can they add to the prosperity of our nation.

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Does not God say to us in connexion with this very subject of which I am now speaking : ' I am the Lord your God. Ye shall therefore keep My statutes, and My judgments : which if a man do, he shall live in them : I am the Lord ' ?

The terrible judgment which falls upon the nation that deliberately sets aside this Divine law for the protection of the weak is clearly shown where, later on, in the same chapter from which I have already quoted, God further says, ' Defile not ye yourselves in any of these things, for in all these the nations are defiled which I cast out before you, and the land is defiled, therefore I do visit the iniquity thereto upon it.'

I plead, therefore, not only on behalf of women and children, but in the highest interests of our nation, for a strengthening of all those laws which give to the needy and friendless that help, protection, and support which they have a right to expect from the government of a Christian land.

## VII

### TRUE RESCUE WORK

*Notes of an Address delivered before the National Union of Women Workers, at Parliament Mansions, July, 1907.*

HAVING been asked to give some account of Salvation Army Rescue Work, I am here to-day to attempt to outline the results of my own experience in grappling with one of the most difficult moral and social problems of the age.

At the very onset let me make it plain that I do not wish to offer any criticisms upon what others are doing, or have done, in this direction; and I sincerely hope that something I may say will serve to encourage all who are engaged in this work, so that they may go forward, and help to solve this question, which—as I said some years ago, when I had the opportunity of speaking at your Annual Congress—is a national question, a religious question, and, above and beyond all, a woman's question.

The Salvation Army Rescue Work was commenced in 1884, in Whitechapel, in a tiny cottage capable of receiving a dozen women. After twelve months we removed to larger premises in

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Hackney, and each year since has seen the extension and development of the work, its establishment in other countries all round the world, and the raising and training of a fine body of Officers specially set apart for its interests.

I cannot do better than preface my remarks to you by a quotation from the book of 'Orders and Regulations' compiled for our Officers, where the object of our work is described as:—

Firstly—

'To gather in those members of the community who are the victims of poverty, vice, or crime, or who are in danger of becoming such.'

And, secondly—

'To deliver these from their wretched condition, bring them into line with the character and purposes of God, and so fit them for a happy existence here and hereafter.'

During the course of twenty-three years' experience in this work, I have, as you will imagine, learned many lessons. Perhaps the one which has enabled me to influence the Rescue Work of The Salvation Army more than any other, is the conviction that the first and chief consideration in successful Rescue Work is the character, inspiration, and qualifications of the worker.

My husband sometimes says that the old political formula, 'Measures, not men,' has been reversed with us in Salvation Army warfare; that our cry is, 'Men, not measures.' At any rate, I am more than ever convinced that the character of the individual worker reproduces itself in the



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work, and that this is especially true in the work of moral reform. I cannot, of course, say that all our workers individually fulfil our needs; but I do say, that as a body they do so; and that, under the blessing of God, it is to their own personal character that the glorious and wonderful results of our Rescue Work may be attributed.

Circumstances have now removed me so far from the details of the work itself, that I am free to speak in this way without laying myself open to the charge of boastfulness.

*It is essential that the workers should have the strength of principle in their work.*

By this I mean that they should regard all their duties as service to God, and that all other motives—however good and right in their place—should be kept in abeyance. We cannot trust such delicate work as the seeking for God's lost lambs and sheep to those who merely desire a comfortable position in which to earn a living, or some remunerative occupation which shall be gratifying to their conscience and pleasing to themselves.

Our workers must themselves be consecrated to God, and ready to be made channels for His power. They must be inspired with that love of God which is able to make them love that which is naturally distasteful and repulsive; and not merely to be carried along by the power of human sympathy, which is apt to be variable, and to show favouritism. Only by this revelation of love flowing from our hearts can the poor, outcast sinners be brought to understand the love of Christ. Often they do not believe in His love,

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because they have been robbed of all faith in the human. But when they meet with those who in love serve them—not by foolish weakness or indulgence, but by faithful and patient watching and labour—they see the Spirit of Christ, and new hope springs up; then they can be led to Him.

The possession of this Spirit naturally brings about much that would otherwise be quite impossible. Such workers are able to convince those under their care that they are truly disinterested in all their efforts.

The power of love in their hearts makes our Homes places of real liberty and happiness.

There is no coercion about our system. We have learned that force is no remedy here. Threats and penalties or promises of rewards—which are little more than bribes—not only fall short of attaining the blessed end in view, but are distinctly pernicious in themselves and harmful in their results.

Restraints which are not assented to and willingly accepted will not secure lasting reformation. Bolts and bars are in reality symbols of failure. Love and coercion cannot flourish together. But, under the power of love, that which is highest and best in poor human nature; that which, in those who come to us, has often, for so long a time, been crushed and repressed, can lift up its head once more; and happiness, love's twin sister, can come again to the forlorn prodigals whom we shelter.

So rapidly has our work extended, that we have often been compelled to accept workers who,

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humanly speaking, would not be considered suitable. But the quality of love, if present in them, wonderfully supplies the place of many other qualifications. Love makes the true Rescue worker willing to be, or do, or suffer, anything to accomplish the end in view. As Dean Pulsford has said: 'Love will assume any form, and stoop to anything to recover its lost.'

Without hesitation, I claim that many of the most wonderful of our victories have been won by this qualification in our workers, they having by its help been able to convince some of the proudest and most sinful women of their real care and interest for them.

*The successful Rescue worker must distinguish clearly between sin and the consequences of sin.*

That is, she must be able to recognize the evil of sin apart from its results. These consequences first appeal to us, and we are constantly tempted to deal merely with them, instead of with that sinful condition of the heart, which is the root and cause of the breakdown. Whilst an unqualified, zealous, and bitter hatred of sin—of all that is enmity towards God—is essential for every successful Rescue worker, it is, at the same time, most necessary that she should be able to distinguish between sin and its outcome; for many of the poor broken lives with which we deal, owe their deplorable condition to fraud, crime, and heredity, for which they themselves have at the most but slight responsibility. Many of the worst of these women enter upon their dismal lives entirely without any conscious intention; and

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therefore any effort which aims at helping them to escape from the specific consequences resulting from a particular form of sin, such as loss of character, or employment, can only be disastrous.

To me the great danger of all work for the restoration of these women, seems to be a disposition to rest in some reformation of *conduct*, as distinct from a real change of *character*; or, as we should say, change of heart.

Little or no gain is effected in the removal of a woman from the outward conditions of a vicious life, if her heart remains unchanged. She only becomes a greater source of danger to the community than before; and I am more than ever convinced that these attempts merely to alter the habits of the impure, and to put them into different surroundings, account for much of the discouragement that we hear spoken of in connexion with this work; and I am certain sometimes lead to a course of action which is really reprehensible. For instance, some Provincial Institutions send all the women who pass successfully through their two years' probation in the Home, to earn their living in the public laundries of London, a course which would probably result in disaster to any well-brought-up and innocent girl; how much more, then, to those already weakened by contact with sin.

*The worker must have faith for the worst.*

These women have—many of them—lost all hope for themselves. I have often found that their most desperate wickedness proceeds from

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this root; despair has taken hold of them, and they have become hopeless. Certainly, the cold, hard world around has no hope for them; but, saddest of all, to my heart, is the fact that many devoted Rescue workers, when they contemplate the case of a woman hardened by sin, perhaps by repeated imprisonments and enchained by drink, have, at the bottom of their hearts, a conviction that this one is beyond hope. 'Without faith,' we read, 'it is impossible to please God.' Without faith it is also impossible to do successful Rescue Work. Do not let me be misunderstood. Whenever I use the word 'success' I speak of permanent success, not mere improvement in behaviour during the sojourn in the Home, or a subsequent passing out to some position in the outer world, where the individual is lost sight of.

*Finally, it is essential that the successful Rescue worker be qualified and adapted to deal with the individual.*

Each case must be treated upon its merits. The poor, lost women whom we seek to save number thousands and tens of thousands. Appalling as is this fact, we must remember that, as their ruin has been wrought one by one, so their Salvation can only be accomplished by the strictest individualism. Each one must be taught to come to God for herself, and learn to pray in reality.

Because it lessens this cultivation of individual development, we deprecate the wearing of any uniform by the women in the Homes.

We consider none of our Homes sufficiently

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provided with Officers unless there are enough to give careful and constant individual dealing to the inmates. Though this requires a much larger equipment both of workers and of money—a serious consideration in view of our impoverished resources—I am satisfied that the measure of permanent success realized in our Homes could not have been brought about in any other way.

We encourage the women who have passed through our Homes to repay to us what has been spent upon them, so far as they are able to do so; and we do this, not only because we need the financial help thus given, but because we realize the importance of fostering their individual independence. Results have abundantly proved the wisdom of this course of action.

I am told that the reason it is so difficult to get our watches properly repaired in these days, is the fact that the different parts of most watches are now made by machinery; and that, therefore, the workpeople who understand how to repair any particular part are very few and far between. A machine-made watch, turned off in its thousands, may serve to tell us the time of day; but such work can never, I am persuaded, be applied to the re-making of the human heart. Each poor sinner must have that individual attention bestowed upon her which will exercise patience with her temperament, correction after correction for her special faults and weakness, and such love as in the days to come, when she must step out of the comparatively sheltered surroundings of the Home to take her place once more in the

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battle of life, will enable her to realize that she has, at least, one friend who really knows her, to whom it will be a matter of great joy if she continues in well-doing, and of real sorrow—though not of anger—if she fails.

This makes it necessary to have at least one experienced Officer to every ten girls in the Home, nor can any smaller proportion possibly be considered adequate. So strongly do we believe in the importance of individual work—for individuals—that we would gladly set apart a higher percentage of Officers, if we had them to give. Yet we do not forget that here, as elsewhere, 'quality is more important than quantity'; that the right qualifications in our workers take precedence over mere numbers.

You will, perhaps, pardon the recapitulation, and allow me to say, in closing, that of this I am absolutely certain: Just so far as an organization has, for its workers, women of principle; women of conviction regarding sin and its consequences; women of experience; women whose love fails not, and who have faith in God for the worst—just so far can we definitely expect the results to be True Rescue Work.





## VIII

# THE HOUSING OF HOMELESS WOMEN

*Notes of an Address delivered before the National Association of Women's Lodging-House Homes, at the Guildhall, London, May, 1911.*

FOR twenty-seven years I have earnestly studied the dangers, trials, and difficulties of homeless women; and I am now—through the six hundred Officers of the Women's Social Work—dealing with at least ten thousand individual women each year in this country.

We must all rejoice at the attention that has been given lately to this subject. Light has certainly been poured upon some of the dark places of the earth—amongst them the unwholesome and evil lodging-houses which, in many towns, were the only provision for homeless, poor, and respectable women. But, while the recently-established Municipal Lodging-Houses and Hostels for women offer many advantages over the common lodging-houses, it is my deliberate opinion that such institutions, even the very best of them, are incapable of providing all that these women really require.

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The most grievous lack in the lives of the homeless is the want of good home influence. Any arrangement which, by supplying cheap accommodation, encourages young women to leave the shelter, however poor, of their own home, and which offers them an opportunity of living without proper restriction or oversight, exercises, in my opinion, a decidedly harmful influence. The present-day tendencies to destroy the home and scatter its members are greatly to be deplored.

The dangers to which the single woman, who has to fight the battles of life alone, is subjected, are not sufficiently realized. The homeless condition has a very sad and very destructive influence upon man, but upon a woman it is positively disastrous.

Wherever numbers of unprotected women are gathered together, deliberate and organized attempts to lead them astray are to be feared. In the ordinary Municipal Lodging-Houses, and in other lodging-houses with insufficient oversight, there are practically no protective influences. As these places are now managed, it is not possible for the inmates to receive sympathetic and individual interest from any one qualified to help them.

I venture to think that, if the kind of work that we are doing in our private Hostels for women could be more fully known, philanthropic people desiring to meet this need in our large cities would admit that The Salvation Army has specially qualified itself to undertake this work for unsheltered womanhood.

## THE HOUSING OF HOMELESS WOMEN

Let me give you the following figures illustrating rather than representing the work accomplished in one Women's Lodging-House during the comparatively short period of three years :—

Five hundred working girls were dealt with, and the great majority induced either to return home or to earn their living by domestic service, instead of continuing in the precarious employment of the mill or factory.

Seventy respectable families, who had lost their homes through poverty, were, in conjunction with our Men's Social Work—which provided the husbands with temporary employment—assisted until the men were again able to provide a home for their families.

Eighty young girls who had run away from their homes were—with the exception of five—returned to their own people. Ten of these were young married women who, from sentiment or romance, and with very little provocation, had left their own homes. These, without exception, were reconciled to their husbands and returned to them, having learned, we believe, a useful lesson which must prove a safeguard to their future.

Fifty-nine women who had sought temporary shelter in the Hostel were discovered to be unmarried mothers. They were induced to tell their story, and were helped in various ways. Six were advised to marry—the Officers of the Hostel being present at the service; and in the case of thirty-two, support was secured from the fathers of their children.

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Seven hundred middle-aged and old women were also helped away from the lodging-house life, either by finding situations for them, restoring them to their friends—many having given way to intemperance—or by obtaining their consent to pass them on to the infirmaries of their own parishes.

All this work was done under the leadership of a sympathetic woman with a band of trained helpers. And this was apart from the ordinary everyday work of the Hostel—the providing for the comfort of its regular lodgers.

Surely, it is hardly necessary to point out the vast difference between life under the influence of an establishment of this character, and the mere eating and sleeping accommodation afforded by the most up-to-date lodging-house.

To the many middle-aged women—amongst them a large number of widows, who are too old for work, or who have never been trained for domestic service—a place which offers the attractions of a real home is of great benefit, especially to those who—as is often the case—have contracted the habit of taking strong drink in order to drive away the sense of loneliness.

The influence in their lives of a fellow-creature who really cares whether they keep sober or not, whose face will break into a smile of welcome as they return home in the evening, and whose heart they know will be really wounded if they do not do well for themselves, is a great strength.

We relax no effort to make this place a home indeed—a home in the truest sense of the word—

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realizing that the home is the cradle of religion. All beneficent institutions have come out of the home. In the home was the first penitentiary, the first hospital. The first church was the family altar.

My husband has said:—

‘Those, who from their lofty unbelief look down upon all faith in God as simple folly, can never conceive the difference which that faith can make in the lives of the poor and down-trodden.’

To offer to any human beings the supply of their physical and temporal needs alone, is to treat them no better than we should treat dumb animals.

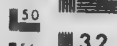
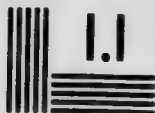
The magnificent accommodation provided for the horses of one of Europe's sovereigns made a great impression on my mind some years ago. In my simplicity I had fancied that a certain palatial building I noticed in a leading thoroughfare of the capital must certainly be the residence of one of the royal princes; but I was told that this splendid edifice was merely the royal mews.

We must provide something better than a stable, however costly, for the needy who turn to us. We ought, at least, to be able to offer them that which bears some relation to a real home—something which will help towards faith in God, which will strengthen and cheer them on their way, and which will foreshadow that Heavenly Home, in which even the most desolate may have a share.



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## IX

### A PLEA FOR VOLUNTARY HOMES

*Notes of an Address delivered before the Ladies' National Association, Caxton Hall, April, 1912.*

MANY subjects are burning on my heart, of which I should like to speak; but, in order to make the best use of my time, it seems to me very desirable that we should focus clearly in our minds the main object for which these Meetings have been called.

This, as I understand it, is a Conference for considering whether the law should be altered so as to make it possible to send young girls over sixteen, who are prostitutes, to a Borstal Institution; that is, to a semi-prison.

In considering how to deal with a girl who practises prostitution, let me say, first, that the evil is a moral one. No one denies that these girls are prostitutes because they choose to be prostitutes.

In cases where this is not so, very many ways present themselves of helping girls out of their difficulty without the necessity of resorting to prison or similar systems.

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The problem, then, centres round those girls who remain bad because they choose to be bad, and whose choice is really the determining factor, irrespective of their immediate circumstances.

The mere limiting of opportunity for evil is useless while the desire for evil remains. Any system, therefore, which has a true right to be called reformatory, must provide for the removal of that preference for wrong. All reform of bad characters must have this as its true objective.

Now this, I submit, can only be done by moral and religious influence. Force is no remedy by which to correct the choices of an evil mind. For this reason, among others, I deprecate strongly the employment of compulsion in any form, and am glad to have this opportunity of saying that I stand for Voluntary Homes and work.

My experience in two directions leads me to this decision :—

1. *During the twenty-eight years that I have been working for women, I have seen compulsory agencies tried in all directions with little or no lasting beneficial results on the women or girls.*

Prisons and Inebriate Homes in this country and other places, and even so-called Voluntary Homes, worked on prison lines, with compulsory detention, are barren of lasting good. I am, therefore, strongly opposed to any attempt to commit these girls to prison, because there is no justice in so doing. If a girl is a thief, she is treated in the same way as a boy thief would be treated. I feel instinctively that men are

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beginning at the wrong end when they seek to deal with these young girls, or indeed, with any women.

Moreover, I see in the present suggestion so to alter the law that young girls who are sixteen years of age can be sent to the Borstal Institution (which is equivalent to making their prostitution an indictable offence), the same evil principles at work which involve the unmentionable abominations of the C. D. Acts.

This is an attempt to attack the woman while leaving the man alone; for to make immorality in men an indictable offence is not, and indeed, under present conditions of government, could not be contemplated.

2. *My experience leads me to place great confidence in Voluntary Homes*, because of the opportunity given me in The Salvation Army—in the direction of its Women's Social Work, where, during over a quarter of a century, many thousands of women have been passed through the Rescue Homes under my care; and where, especially in dealing with young prostitutes, we have met with most gratifying success.

I am strongly of opinion that properly-conducted Voluntary Homes are far more effectual for any work of reformation among human beings—especially among women—than the most perfect system of prison or State compulsory Institutions. But, in making this statement, it must, of course, be clearly understood that I allude to a certain kind of home. Time does not permit me to give here an address on Rescue Work; but all

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here will, I am sure, admit that there are Rescue Homes *and* Rescue Homes.

The Voluntary Home, for which I plead, must offer the following advantages:—

1. The Home must be a place which is conducted solely for the benefit of the inmates.

2. It must be a Home which is a true Home indeed; one with which connexion does not cease when the period of sojourn under its roof comes to an end; and one in which those in charge accept responsibility, as far as possible, for all who have passed out, until they have been thoroughly established in well-doing.

3. It must be a Home in which the workers, directors, or Officers—as we should call them in The Salvation Army—are specially trained and qualified for dealing with the class we seek to benefit, and are not mere servants working for pay in order to earn their own living, as is generally the case with warders and wardresses, and even with some matrons in Rescue Homes.

I rejoice at the recent agitation concerning the nursing of the sick, and the steps that have been and are being taken to ensure skilled aid in the caring for the physically diseased. But how much more is this experience and training necessary when the subjects of moral disorder are in question. Here, indeed, it is true, that ‘If the blind lead the blind, both shall fall into the ditch.’

The first and chief consideration in successful work of moral reformation is the character, inspiration, and qualification of the worker.

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I am more than ever sure that the character of the individual worker reproduces itself in the work, and that this is especially true in the most difficult task of morally reforming young and depraved women.

4. The staff of any such Home should be sufficient for every individual to be kept during all the waking hours—not only in times of work, but also during meal-times and recreation—under the direct influence of one of these qualified workers.

5. The Home must be a place where the women dealt with not only have their physical and temporal requirements supplied, but where they are also ministered to in that which meets their higher needs.

This work cannot be done without God. I know I am on ground about which some present may feel uncertain; but the more I see of the human heart, and especially the more I see of broken, weakened, and injured womanhood, the more convinced I am that a Divine Helper is needed.

Let it be clearly understood that I am not opposing or criticizing any particular system. I welcome every effort made, every experiment tried, nay, every new thought evolved, if only it has for its object the recovery of the lost and broken around us. But I do crave permission to say here, most earnestly, that I hope all sections of benevolent effort will be more courageous in the matter of RELIGION.

The growing disposition to leave out of count the claims of the soul, and to act as though evil

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were entirely a matter of habit or accident, instead of being, as it most certainly is, a question of choice and motive and affection, is surely a terrible mistake.

A reformed thief, who still wishes that he could steal without being found out and punished, or a reformed prostitute, who only keeps herself from evil because she is removed from the opportunity, or because she wants a better home—to what extent are they really improved in character?

The aim we need to keep steadily before us is the change of purpose and desire—the renewal—not merely the education of the mind; and the renovation, by Divine grace, of the broken and weakened character. This is possible, and has been accomplished in thousands of cases which have come under my personal observation.

The only way to remedy sin, whether in boys or girls, men or women, is in a change of heart, by the grace of God, through our Lord Jesus Christ.

## X

# THE WHITE SLAVE TRAFFIC

*An Article contributed by request to 'Cassell's Magazine,' July, 1911.*

THERE are many sorrows in the world. Perhaps the world is better for them. Certainly, I think, it is the better for some of them. They help to soften hard and selfish natures, and to teach us all high lessons of sympathy and goodness which could not be learned so well by any other means.

But I do not think that this applies to all kinds of sorrow, and especially I do not feel that the great sorrow to which I am about to refer is one of them. It is a dark grief without one ray of light in it. In its train follow many very painful consequences, and I cannot find in any one of them the least solace of compensation. Wherever they come they darken human life, and make this world a harder place to live in, especially for women and children, while their shadows are cast even upon the world to come.

Perhaps some one may say, 'Then why do you write about them?' For one reason only. I wish to lessen these griefs. I think that ought to be done, and I think it can be done; though only in

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one way—by winning the help of those who have influence in the nation. To secure that help it is necessary to spread information upon the subject. That is why I write of it—to enlighten the readers of 'Cassell's Magazine' concerning this dark side of life; and thus to ensure their sympathy and, I hope, their energetic co-operation in the efforts which are being made by many good men and women to provide a remedy for the evils which exist.

In my work in The Salvation Army I have met with a great deal of misery among women and young girls. The Army works among all classes, and its agencies are spread over a large part of the world. It is natural, therefore, to find its Officers constantly in touch with those who are weak and friendless. They are trusted by all classes, and those who have no other earthly help or succour turn to them in their grief and shame. In consequence of this we hear of and see a great deal which goes on behind the scenes. My heart is torn and sad, and this world's innocent pleasures have lost many of their charms for me because of the wrongs done to the weak and lonely of the peoples. And, among the weak and lonely, none are so worthy of compassion as betrayed and injured women, especially the young and innocent.

I have no doubt that many of my readers are absolutely ignorant of what is called the White Slave Traffic; but, if they are to use their powers to assist in combating that great evil, they must be willing to know of its existence. Certainly this can be my only excuse for writing such an



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article as this, or your Editor's for being willing to print it. This is a subject upon which it is not necessary to multiply words or enter into details. It is, surely, sufficient to state the fact that vast sums of money are spent every year by lustful men in securing fresh victims, and that a regularly organized business exists in several countries—in which both men and women take part—for the purpose of luring young girls to this terrible, living death.

Prebendary Wakefield,\* speaking in Liverpool, recently, and referring to the fact that Rescue Work was chiefly supported by women, asked:—

‘ Did it ever occur to his hearers to compare the sum a wicked man would gladly spend to accomplish the ruin of a woman, with the amount that a good man could be induced to spend on her reclamation? That was a new kind of balance-sheet to strike, and the figures arrived at were not pretty to contemplate.’

The comparison to which the Prebendary alludes has, indeed, often occurred to me, when I have considered and mourned over the difficulty of raising the money needed to carry on the section of Salvation Army Work which deals especially with the consequences of this evil.

Only very occasionally is the veil lifted which hides this dark world of horror. Yet, at the time of writing this article the fact has been disclosed that the men now on trial in Italy for certain murders have been taking part in this traffic; and that one of them, on his own confession, kicked

\* Now Bishop of Birmingham

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to death a young woman who, finding she had been duped, and realizing the purpose for which she had been trapped, resisted also. At the present moment, I have been requested to receive, and return to her home on the Continent, a young girl of ten years of age, who has been found in a house of ill-fame here in London.

The most difficult aspect in combating this traffic is its secretiveness and deceit. Advertisements, offering various kinds of employment to women, are largely used as a bait. Singers, secretaries, typists, governesses, companions, domestic servants are offered situations on more or less attractive terms. Especially do these evil-traffickers pose as theatrical agents, sometimes working through dancing academies, in order to get hold of attractive children.

When once a girl has been induced to leave her home, particularly if she has also left her native land, she is practically at the mercy of these inhuman destroyers. They regard neither God nor man. No entreaties move them from their hideous purpose. No distress or suffering on the part of their victims makes any difference in their cruel and heartless sacrifice, for a little gold, of all that is good in life.

For, without question, money is at the root of the matter. The houses of ill-fame in certain parts of the world can afford to pay large sums in order to get attractive girls into their power. Wicked men of a certain class are also ready to pay liberally if their wishes can be gratified. Thus a business demand is created, and immediately there

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comes into being the machinery by which to supply it.

Nearly every civilized country has the means of checking this evil to some extent among its own people; but the moment that deceived women go to another country, especially if a different language is spoken, or the distance is great, a new set of difficulties arises in the attempt to preserve them from harm. So that a young English girl in Paris or Vienna can be injured in ways which would have been almost impossible had she remained in England; and a young Austrian woman can be destroyed without fear of detection in Chicago or Buenos Ayres, just because she is a foreigner and unknown.

The uniform of The Salvation Army has again and again proved itself very useful in this connexion. Some time ago two young French girls were engaged by a woman, and taken from Paris to South Africa. Though the woman posed as a lady, and was fashionably dressed, the captain of the vessel on which they travelled fortunately became suspicious of her, and secured the services of a passenger, who could speak French, to warn the young women. When they arrived in the harbour at Cape Town, two Salvation Army Officers came on board to meet some friends, and the French girls, whose fears had been aroused, seeing the familiar uniform, which reminded them of the home-land, spoke to the Officers; with the result that, on inquiries being made, the fine lady who had engaged them took herself off hastily, and the girls were left thousands of miles from

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home, with only their new Salvationist friends to depend upon. Had no one appeared on the ship to whom they could have turned, there is but little doubt that their ruin would have been accomplished.

As far as English girls are concerned, The Salvation Army has been seeking an alteration in the law for two years past, and I hope that before the present Session of Parliament concludes, one step, at least, will be taken to check the sending of our young people out of the country to take employment in questionable circumstances elsewhere. Such a strengthening of our law will, no doubt, help forward the interests of reform in other lands.

But a still more distressing aspect of this evil is to be found in the East. The trapping of white women—no one of whom would go down into the valley of woe if she knew the truth beforehand—is a dark enough picture; but there is another world of horror in the buying and selling of Eastern women, especially natives of Japan and China, who are more helpless still, and are often immured for life in dismal buildings from which they can seldom escape until death brings them release. The evil is made more dreadful in these countries from the fact that large sections of the population set no value upon their daughters, and this abominable traffic therefore opens to parents and guardians who wish to get rid of them, a profitable way of doing so. That Europeans and Americans should take part in conducting this wickedness, only adds to the responsibility we must feel in seeking to check it.

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Some little time ago I received a letter from one of our Officers who was passing through China, and had an opportunity of visiting some of the buildings to which I have referred. She wrote me :—

‘ Last night I went out in company with a friend and an interpreter and visited the Chinese brothel quarter of this city. It is estimated that in one not very large block there are over 2,000 girls. That being so, I cannot make a guess at the number there must be in this city altogether. As you will know, girls are easy to get and cheap to buy in China, and for thousands of them there is no other way of earning a living. I think I was the first Christian woman to set foot in such a quarter. Of course, I could do nothing but pray. In one house, one of the girls asked me why I came. Alas! I could not tell her. But she looked at me, and I was not able to restrain my tears, whereat she wove this little bunch of flowers and fixed them to the button of my jacket. They will be faded before they reach you; but, even so, you will be able to see how dexterously they are put together, and I pray they may bring an appeal from the hundreds of thousands of oppressed women in China.’

During the last few years, the law, in this connexion, has been much improved in Japan; and, though still hedged about with great difficulties, it is now possible for women to escape from their terrible life, whereas formerly they

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were practically prisoners. This change has been brought about by representations made to the Government by Salvation Army Officers, and nobly seconded by other workers. As a result, the standard of morality has been decidedly raised in Japan, together with the status of women.

Comparatively few European women are brave enough to make such resistance that their betrayers would rather murder them than run the risk of their escape; so, like dumb, driven sheep, they pass on to destruction. This is largely due to the fact that, as Prebendary Wakefield says: 'Society chooses to act as though the woman alone is at fault, and to throw the whole punishment upon her.'

In these words, the Prebendary seems to me to mention one of the strongholds of that evil which is largely responsible for the existence of this horrible traffic. If we can create a public opinion which would accept the fact that, as the Prebendary states, 'the blame for a sin against morality should rest more upon the man than upon the woman,' a very different state of things would speedily be brought about, and many men who value the position and opportunities which life offers, would be constrained to live clean lives, and the evil of which I am writing would largely cease to exist. But as long as the standard held by those in authority on this subject—our law-makers, the men in command of the army and navy, large employers of labour and others—is so unequal, and practically no notice is taken of a moral lapse on the part of a man, while the first

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fall from virtue on the part of a woman involves her social ruin, I see little hope of combating this traffic successfully.

Few things are more distressing to those who really value the moral standards of a nation than the indifferent, unsympathetic, or wholly harsh attitude of many otherwise honourable and kindly people when in the presence of some form of this evil. How many mistresses seem quite careless as to the safety of their young maids, when a very little interest and attention on their part would go far to protect them from designing men! How utterly cold, if not heartless, some appear upon the least suspicion that a young girl has misconducted herself! I have been often filled with indignation in witnessing the anxiety to abandon all responsibility for some poor creature who has been ruined by a member of the household in which she should have been carefully shielded; the one thought in many cases seems to be to shield the chief wrongdoer, and to crush or cast away the chief sufferer.

Employers of considerable numbers of the young people of either sexes, but, particularly, of young women, have a grave responsibility resting upon them. The law now requires many provisions for their protection in some matters upon which it was formerly silent, such as ventilation, sanitation, safety in case of fire, and other matters of a like nature. Surely, employers should carry their oversight a little further, and do what they can to provide against the unnecessary crowding of the sexes together, and the

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employment of those, especially as foremen and overseers, who are known to be vicious, or who, in any way, exercise a detrimental influence upon their subordinates.

But the darkest depth of this horror is the woe of the children. The destruction of those who have come to years of discretion, whether by force or fraud, or through weakness or folly, is a dark stain on the nations; but the ruin of little girls is more cruel and dreadful still. When that ruin is in some way to be traced to relatives who should have been the natural guardians of these poor innocents, it would seem as though the limits of human infamy had, at last, been reached.

Of this subject I can say no more here except this, that during the past year no fewer than 300 children in this country alone who have thus suffered have been placed under our care. This is a terrible fact!

The Salvation Army is striving here, also, for better laws, and I am not without hope that some changes will be made ere long; but, in the meantime, we are doing all we can to restore these little ones to virtue and love, and to help them to forget—yes! in the mercy of God, just to forget.

I am sure that the readers of this magazine must wish us well in our endeavour. To those who know anything of the power of prayer, may I ask, Will you pray for us? Will you pray for the country, that the low standard of purity among men may be raised, and that our women and children may be protected?



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It is to the women especially that I would appeal. As mothers, sisters, and wives, they may have almost unlimited power. As Ruskin has said to them, when alluding to their influence over men :—

‘ Their whole course and character are in your hands; what you would have them be, they shall be, if you not only desire to have them so, but deserve to have them so, for they are the mirrors in which you will see yourself imaged.’



## XI

# ALCOHOL IN RELATION TO THE HOME

BY GENERAL AND MRS. BRAMWELL BOOTH

*Read by MRS. BRAMWELL BOOTH, at the Twelfth International Temperance Congress, London, July, 1909.*

THE subject of this Paper is 'Alcohol in Relation to the Home.' Concerning the home itself, one general observation would seem to be in order. The home is not only the seed plot of a nation's continued existence, but it is also the spring from which proceeds all that is essential to the true patriotism, to the real power of a people, and to the enduring influence of national life and institutions. The homes of the people constitute an innumerable and endless succession of minute contributaries to the great stream of a nation's life. In itself, each one may appear like an insignificant rivulet, but together they and they alone provide the new life, the new influences, both moral and intellectual, and the new energy, without which the nation must in the process of time inevitably shrink and die.

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Anything, therefore, which bears for good or for ill upon the homes and home-life of a people, is of supreme importance to every nation.

A wide experience of the conditions of life in many countries, and a somewhat close acquaintance with the inner facts of experience among the working and peasant classes over a large part of the world, has brought an important body of information on this and kindred subjects to the Officers of The Salvation Army. This Paper is intended to present to the Congress—as briefly as may be—some of the principal conclusions at which we have arrived concerning the influence of strong drink upon the social life of the people as that life is seen in their homes.

*First, let it be noticed that alcohol in the home dissipates and wastes the substance and material resources of the family.*

It is scarcely necessary to do more than state this fact to secure universal assent. Wherever alcohol appears in the homes of the people, it tends inevitably to waste. Without giving any adequate return, it consumes what should be expended in necessities, especially for the children, the aged, and the sick. The extent to which it establishes itself as a supposed necessity, and then drives out what is all-important for the building up of vigorous physique and the preservation of health, is most astonishing. In times of scarcity and lack of employment, the children's milk is cut off long before the parents' beer and spirits. The wage-earner will, to his great detriment, forgo important food much more willingly

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than the portion of alcoholic drink to which he is accustomed.

*The use of strong drink is also, we find, the principal foe to thrift of every kind.*

The small margin of gain over necessary expenditure which might be stored for the future, goes—even where there is no sign of excess in drinking—into this form of indulgence; and, therefore, when special needs arise, there is no reserve to fall back upon. It has all been wasted, and the 'rainy day' finds the household unprepared. Even when early training has induced habits of thrift, and something has been accumulated by heads of families in the first years of house-keeping, the alcohol habit, once established, invades these reserves on the least excuse, and often with ruinous consequences.

*Alcohol dissolves the vigour and spirit which make and keep the home a living factor.*

Nothing is of much more value in the life of a people than the possession by each individual of some centre of interest and affection to which all that is best in character clings. Just as the homeless man is always a danger to society, so the man with strong attachments—first to the home of his childhood, and then to the home of which he is himself the head—will always be a more useful, more law-abiding, and in every way more desirable citizen than the man without those interests.

But nothing so quickly attacks all that is most attractive in home-life as the desire for strong drink. It engenders selfishness; it fosters asso-

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ciations totally alien and often antagonistic to home influence; it leads to a fatal lack of interest in the home on the part both of men and women, and induces carelessness in its management; and in a very large proportion of cases, even where stimulants are not as yet used to great excess, it strikes at the confidence between parents and children, which is one of the finest qualities and most beautiful characteristics of true home-life.

Once these evils have entered any home, a weakening, which soon produces a total loss of respect in the children, and of genuine regard in the parents, sets in. Because of this curse, tens of thousands of young people enter upon the serious affairs of life with all real affection for home shattered, and with all high ideals as to the homes they are themselves to build up, destroyed.

*Alcohol lowers and only too often destroys the natural dignity and prestige of home and family life.*

One of the highest practical as well as ethical advantages of a good home to all, but particularly to the young people who live there, is to awaken and cultivate respect and esteem for human life and character. It is there that the future citizen learns how great a thing is a human soul, and how noble a human life may become. The sacredness and purity of natural affection, the value of self-control, and the true worth of labour are all illustrated in what he sees before him in the life of his home. To this end, God has by the operation of certain natural tendencies, which we call laws, surrounded family life and the home

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which is its centre, with a reserve and exclusiveness which constitute no small part of its dignity. Occasions abound of both joy and sorrow, of loss and gain, of pleasure and of suffering, which tend to strengthen that seclusion and to uphold and increase that dignity.

In its influence upon the formation of character, this has a large place, helping to develop resource, self-control, willingness to accept responsibility, and sympathy and affection towards all.

But, alas! how cruelly opposed is alcoholism to all this. With what agony have we not witnessed the gradual dissipation of that respect, and the final destruction of that dignity under the influences of this terrible scourge. The wife and mother who at first looked up in all things to the husband, is now compelled to look down upon him. The husband and father whose esteem was, at first, of the highest for the wife, is compelled at last to think of her only as a servant or slave. The children grow up to see only too plainly how the best and purest side of their parents' character is marred and stained by the influences of this strange evil power, until presently all respect, either for the work or the personalities of these parents is gone. Who can estimate the evil consequences of this loss of respect? Who can say how far it is responsible for the growth of disorderliness, insubordination, anarchism, and kindred evils around us?

We verily believe that many a revolutionary spirit, many a reckless criminal, many a forsaken woman, took the first steps on the way to ruin

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under the influence of a home in which strong drink had already undermined all the moral influence and natural dignity which should have been a strong bulwark against those very evils.

*Alcohol tends to weaken and ultimately to overthrow the authority of the family, to the great injury of the children.*

Discipline is a part of life. Without it, the world would be a chaos of disorder, if not a hell of despair. The discipline which the real world gives is based on the operation of unchanging law. If we are to produce men and women who will work in harmony with that law, and produce by such work results leading to their own peace and to the well-being of others, they must be trained in the acceptance, and as far as may be, in the appreciation of the discipline adapted to their early years. The father, the mother, are to command their children as before God; the simple rules of home are to represent the parents' mind, and the penalties attached to the neglect of these rules—the measure of the parents' condemnation for their breach—all this rightly tends to exalt authority, and so to train for its acceptance that by and by the young citizens may descend into the world's arena, not only possessed by the steady purpose of resolute men, but ready, while seeking freedom for themselves, to observe the laws of equal freedom for others.

But how can such training be possible if the father—or, what is even more dreadful, the mother—is seen to be a self-indulgent frequenter of the wineshop, or, worse still, is quietly drinking



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the poison in secret? The young people instinctively lose the natural respect for such a father or mother. Their word ceases to be anything to them; their law loses its claims upon them. Their punishments are in the children's eyes transformed into brutal injustices. Little by little, and more and more, that righteous fear which was the beginning of wisdom in them, is destroyed, and in their limited sphere they are degraded into neglecters and despisers of all authority. The parent who ought to have been the emblem of all lawful power to them—the representative of God Himself—becomes but a chip of wood on the waters. Perhaps in nothing is the evil effect of the use of intoxicants fraught with more gravity for the future than in this. Here is the degradation and destruction at its very source of that lawful and natural authority, without the recognition of which home would be little better than a habitation of wild beasts.

*Alcohol opens the door of the home to the most vicious forms of self-indulgence and impurity.*

'Leave the door open,' says the old adage, 'and the Devil will come in.' Who can doubt that it is so here? The home, no matter how humble, was designed to be the sheltered harbour of innocence, the temple of love for one woman by one man, and the field in which appetite is subjected to reason and controlled by affection. But once let alcohol enter this place, and the door is ever after open for all that represents the antipodes of restraint, of chastity, and purity.

Strong drink incites appetite, changes the

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sweetest love of earth into lust, which being denied, becomes hate, and carries men away into license and vice. It is the faithful ally of the baser nature. It is ever the friend of the beast in man.

Whether impurity, in one form or another, is not the greatest danger of the new century before the Western nations, is a serious question. On every hand its power confronts us, alike among young and old, rich and poor. Who can doubt—certainly we of The Salvation Army cannot—that intoxicating liquors open the door of the home—aye, of the very nursery—to this foul and soul-destroying fiend, and that when once he is admitted they stand firmly by him as an auxiliary and confederate in the work of moral and physical destruction which ever accompanies his presence.

*Alcoholism is the implacable enemy of all that belongs to the ethical advance of the community.*

Nowhere is there such an opening for the moral and spiritual cultivation of the people as in the home. There, in the highest degree, the influences of unselfish love and the example of disinterested devotion are potent factors in the cultivation of all. No after influences can achieve for the youth of our peoples what can be accomplished at home. It seems to us, who find in all the wise arrangements of human life evidences of a Divine solicitude, that family life was really designed for the very purpose of rooting the young trees there planted in all that is true and honourable, and brave and pure; that it is by Divine appointment intended to be the great

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school of morals; that it should meet the tenderest influences of earthly affection and the first revelation of the love of God, both alike inspiring to a life of goodness and labour for others.

Alcohol is the foe of all these sacred aims and purposes. Its use weakens the ability to discern between that which is evil and that which is good. It sets up false standards of duty and ambition; standards, that is, which are warped and dwarfed by the claims of indulgence. Alcohol confuses conscience until it calls right wrong, and wrong right. It exalts present advantage, and dulls the power of noble ambition. In short, alcohol is the handmaid of the life of sensation, of passion, of fleshly gratification, leading to the downfall and eventual destruction of the higher life of self-denial and sacrifice. May we not therefore claim that, through our thousands upon thousands of Adherents—every one of whom is a pledged abstainer—we have been instrumental, by God's blessing, in influencing the home-life of the nations of the world?

Once the drink habit is entrenched in the home, all those baneful antagonisms manifest themselves in a thousand ways. The children feel them; the grown youths and maidens suffer from them; the visitors and friends, the servants and attendants—if such there be—do not escape their influences, and the heads of the family receive back a further dreadful impetus on the way to moral and spiritual atrophy and death. The home so degraded becomes, instead of a nursery of spiritual life and beauty, a charnel house of dead or dying souls.

## *MOTHERS AND THE EMPIRE*

For the reasons here briefly outlined, we of The Salvation Army say that strong drink ought to be banished from the home, from the Church, which is the earthly home of the family of Christ, and from the use of all civilized peoples. And on these grounds we, so far as our own people are concerned, have in God's name, from the beginning of our Organization and for ever banished the accursed thing from our borders.

## XII

### IMPROVED LICENCE LAWS (1)

*Notes of an Address delivered before the London United Temperance Council, at Exeter Hall (the BISHOP OF LONDON in the Chair), April, 1903.*

My first word must be one of congratulation on the passing of the recent Licensing Act. I cannot help being reminded that, at your last Annual Meeting, the late Archbishop of Canterbury—that unwavering champion of temperance, alike in its darkest days as when the sun was shining—said, in anticipation of the Act, that ‘It would be well worth having; it was a step forward, and every step is preparatory for another.’ And there were words to-night, in your speech, my Lord, which were equally encouraging. May I not say that your very presence here is an inspiration to those who are working in this great cause.

Sufficient time has elapsed to show the truth of the Archbishop’s statement, and the Officers of The Salvation Army are proving the accuracy of its foresight in the beneficial effects of the working of the Act.

I could give you many incidents to illustrate this, but one will suffice.

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In Manchester, soon after the Act came into operation, a man who had for many years been a drunkard, and had spent most of his time in the public-houses, found himself, on returning to his favourite haunts, confronted with his own photograph, and the intimation that he could not be served. He went from one public-house to another, only to meet with the same reception, his astonishment increasing with every step; and, when he at last found that the doors of all the public-houses—in Manchester, at any rate—were closed against him, he said, ‘ Well, it is about time I went to The Salvation Army; I am sure they will not turn me out ’! He found his way to the Meeting; was accommodated with a front seat, and became soundly converted; for many months he has been a fully-uniformed Soldier of The Salvation Army, and now sells ‘ The War Cry ’ in those very public-houses from which, as a drunkard, he was excluded.

So far so good; but another phase of the evil is sorely needing correction. Suitable methods will certainly have to be devised to help those women who have been caught in the toils of strong drink. Several applications have already reached us from husbands whose wives have been addicted to this evil; and, needless to say, they have neglected and made their homes wretched as a result.

Let me say here, that I hope all present will entirely disarm themselves of the idea that there is no hope for women who have become confirmed drunkards. I could bring many living witnesses

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to correct this mistaken and yet common impression.

Certainly, the working of the Act is, so far, good; but I find greater cause for rejoicing in the evidence that public opinion is growing in the right direction on the temperance question. The sentiment of a large part of the country is in favour of further legislation along the same lines. It is gradually becoming evident to the ordinary citizen that the greater the facilities for drinking, the greater the intemperance and drunkenness.

In two respects, I think, the change in public opinion is most marked.

First, the realization is growing that the drink itself makes drunkenness. Drunkenness is not caused by the brewer who brews the drink; not by the house where it is sold; nor by the man or the woman who handles it; nor by the proportion of adulteration that has been mixed into it; but merely by the poison itself.

I met with a very striking example of this the other day.

A deacon of a Congregational Church put all his savings into buying an hotel. Ten daughters were born to him, and they all learned to drink, and died one after the other. The story was told to me by a medical man who asked our interest on behalf of the youngest daughter—a married lady—whom he was then attending. She had had repeated attacks of delirium tremens, as she acknowledged to us when we visited her, adding that the girls were all young when the father

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bought the hotel, and had been, up to that time, teetotallers. She herself died, not long afterwards, from diabetes, brought on by alcoholic excess.

Secondly, among religious communities of the nation there is an advancing conviction that strong drink should be banished from the homes and usage of Christian men.

I have, certainly, nothing to say against the movement which has for its object to abolish drinks between meals, except this—that I am persuaded that every Christian ought to go at least one step further, and—both at meals and between them—eat and drink nothing which causes a brother to offend or to stumble. As the Apostle says: 'It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.'

That is the position of The Salvation Army. That has been our position from the beginning. In the early days we were thought to 'out-Herod Herod' in the matter of exclusiveness, because we not only advised and exhorted and coaxed people to banish the drink, but we made an absolute rule that no man or woman could stand upon our platforms, or belong to us in any degree, who touched, tasted, or handled the accursed stuff. We have now 54,000\* non-commissioned Officers alone, who are pledged total abstainers and non-smokers. I think we have done something for you all in this matter; something for the Churches especially; something to help public opinion.

\* This number has since increased to 55,658



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Surely this society and platform to-night are evidences of that advance in public feeling and conscience to which General Booth and his people have, in no small measure, contributed!

But much remains to be done. I do not want to discourage any one; but let us not, in our moments of victory, forget that our nation is still in a perilous condition as regards the drink traffic. The Trade—make no mistake about this—has an immense influence in the country. The drink itself has a terrible hold upon a mass of the population. There are thousands of secret drunkards, and tens of thousands of secret drinkers. The growth of the evil among women is, I fear, greater than we have, as yet, realized. You are, of course, aware of the fact that while mortality from alcoholic excess has increased 43 per cent among males in the last twenty years, it has increased 104 per cent among females; that is to say, of every hundred deaths directly attributed to alcoholic excess in England and Wales, women contribute 8 per cent more to-day than they did twenty years ago.

Figures are cold. Oh, that I could make you realize what this means by illustrating it from that which my own eyes have seen, and by cases over which my own heart has yearned!

Perhaps you have never spoken to a mother who has awakened from her drunken slumber to learn that, in her madness, she destroyed her little child? Few of you have had opportunity of looking upon the half-starved, half-clad bodies of the drunkard's children. Oh! do not shrink

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from realizing the full extent of this evil, that you may be aroused to do something. Sympathy alone is not sufficient: you must act.

The new Act—valuable as it is—will not make people sober, nor can it destroy in them the love of liquor. At the best it can only punish.

I will not harass you with more figures; but I beg of you to consider one fact. It is estimated that there are in this country two million young children whose parents are drunkards! What a beginning of life! What a handicap is placed upon those children in the race for usefulness, for happiness, for home, and for Heaven! No one who, like myself, has had twenty years' experience of dealing with the vicious and the outcast, can doubt that in this matter the sins of the fathers and of the mothers—the mothers—the mothers—are visited upon the children unto the third and fourth generation.

Thank God for the legislation which shuts the children out of the public-house, and all honour to the publicans throughout the country who, so far as I can learn, are not resisting or evading that good Act; but, Oh, we have much yet to do for the children in this matter—much more than we have even begun to realize.

I say, then, that there is still a great deal to be done. How shall we do it? You, my Lord, have indicated that there must be more legislation—The Salvation Army to a man will help in this; the women, alas! can as yet only help you indirectly—that there must be more life in our organizations, more done for the poor. But may

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I briefly lay before you what seems to me to be the great essential for any really successful advance on the intemperance of our land? It is that the Churches—the Christians—should unite to banish the drink from their midst. If a railway company will not allow any but a temperance man to drive its locomotives, shall the Churches continue to allow any but an abstaining minister in the pulpit, as a shepherd of God's flock?

If Churches of all denominations and Christian men of all shades of thought admit that drink is the handmaid of crime and vice, why do they allow it any longer in their sacred buildings, and place it any more on the table at their social festivities?

All religious bodies—Jews and Gentiles alike—acknowledge that the drink is the great enemy and destroyer of home. Why, then, do you admit it to your homes? It is you, the Christians of England, and not the Trade—for the Trade is but what the law has made it—who are largely responsible for the state of affairs which we are mourning to-night. If you will banish the destroyer from your midst, the question will very soon be settled; but, as my husband has said, it will never be settled otherwise.

This building reminds me of many associations. None are more precious to me than the voice and memory of one now sharing Christ's triumph, whose words and influence on this subject are with us to-day, and whose example is being followed by tens of thousands of women wherever The Salvation Army Flag is flying. I

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refer to the late Mrs. Booth. No words she ever spoke here have moved me more than those which I crave permission to read as my closing appeal on this great question.

*Extract from the late Mrs. Booth's pamphlet, entitled, 'STRONG DRINK versus CHRISTIANITY':—*

'O Christians! Look on the multitudes who are led as sheep to the shambles by this great destroyer! Look on thousands, yea, tens of thousands of your fellow-countrymen, husbands and fathers, robbed at once of their earnings, their manhood, their reason, and turned loose on their hapless wives and children, worse, more unreasonable, tyrannical, and savage than the wild beasts of the forest! Look upon thousands of poor suffering women called wives, who have to endure all a drunkard's tyranny and fury, while working for the children's bread, and struggling vainly to keep a home where they may lay their heads! Look on multitudes of our youth, lured from their homes, inspired with contempt of parental counsel, drawn into gay and immoral society; dragged down from comparative innocence and virtue to idleness, debauchery, and crime!

'Look on hosts of helpless, neglected children, ten times more to be pitied than those whom the heathen mother casts into the Ganges or the Nile; and then say how long this modern Juggernaut shall roll down your streets unchallenged—this chief of Satan's empire sway his sceptre over this vaunted Christian land!

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' Arise, Christians, arise, and fight this foe! You, and you alone, are able, for God will fight for you. Come up to His help, and He will empower you to lay low this mighty champion of Hell, and to take from him all his armour wherein he trusted.'

I trust most earnestly that—so far from being satisfied with past victories—we here, and all who call themselves by the name of Christ, may be encouraged by the very success which has won for us this improved legislation, more fearlessly to strive for the overthrow of our terrible national enemy of strong drink.



### XIII

## IMPROVED LICENCE LAWS (2)

*Notes of an Address, seconding a resolution for the Exclusion of Children from Public-houses, delivered before the National Health Union, Whitehall (the BISHOP OF RIPON in the Chair), May, 1907.*

No one who has heard the intensely interesting and eloquent words which have been addressed to us, can, for one moment, doubt the magnitude and arresting gravity of the evil that we are met to consider.

If we could remain inactive, or even silent, in the presence of such an agency of moral and physical devastation as has been described to us here, surely we should be showing ourselves as under the influence of elements of barbarism such as led to the horrible custom of the exposure of children which we condemn in the ancient world. What is this—the custom of allowing children admission to public-house bars—but a form of exposure, involving not a quick and certain release from misery, but, too often, a perpetual degradation, a living, moral death, by comparison with which the other was a merciful escape?

I have been asked to second this resolution,

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and I am happy to do so in my capacity *as a Mother*. All the higher instinct of motherhood revolts against the exposure to danger of its immature and dependent offspring; and every true mother's heart in the nation—if she really understands the subject under discussion—will be with us to-day in desiring to protect the children in the way for which we plead.

I am also glad to second the resolution *as a Citizen*. The nation will not, at present, give any share to woman in the management of its imperial affairs; whether rightly or wrongly, I do not now say; but I do say that you can no more maintain a State without woman than you can maintain a home. And because, as a woman, I am deeply concerned in the future welfare of my country, I am opposed to allowing young children to have anything to do with the public-house.

But, before all, I am here to-day *as a follower of Christ*, and I claim that ours is pre-eminently a Christian movement. The glory of Christianity from its birth, when our Divine Master commenced His ministry on earth, has been that it has ever lifted up its voice and spent its treasure in defence of the weak. In that principle lies the vital spark of our Western civilization. Here is the key-note of the anthem of liberty—the defence of the weak, the protection of the helpless.

This is one of the great practical lessons that the Church of Christ has impressed upon a world which, but for its help, must have remained in a condition of barbarism. And we are met here



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to-day in pursuit of the same object, the protection of the helpless.

The children of drinking parents are among the weakest of the weak things of our nation. Multitudes of them are deprived of the succour of their natural protectors, and they are more completely left to the mercy of adverse conditions—for which they are in no way responsible—than if they were the children of some enslaved race in the heart of South Africa.

How can we any longer be worthy of the name of Christian, even in its most formal sense, if we stand by and see the children of our people exposed to the temptations and leprosies which we know centre in these houses?

There will, of course, be difficulties in the way of carrying this reform into effect. But are there not always difficulties when right and wrong meet in the field of action? There will always be conflict when the interests of the moral nature have to be safeguarded against the selfishness of vested interests. But we are ready for difficulties! In the name of Christ, they must be overcome; in the name of Christ, the children must be saved!

And I have reason to second the resolution, *as a Salvationist*.

It is because I know something of the peril to which the drink traffic, as a whole, exposes our nation, that I feel as I do upon this subject. Much shameful neglect in the domain of home, and in the responsibility of parenthood that it involves, has come under my notice. I have seen the

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children of our great cities, children of eternity, children for whom Christ died, growing up amidst the infamies of the drink-made slums, surrounded by blasphemies and filthiness, breathing an atmosphere reeking with the gin, which, alas! they themselves have often been driven to fetch from the palace hard by.

Also, I know something of the cruelty, the suffering, the disease, and the death to which the drink traffic subjects children; the deformities, the so-called 'accidents,' the monstrous death-rate which is involved; and, worst of all, I know how children accustomed to the sights and sounds of the public-house are exposed to the influences of temptation and sin. The songs and laughter; the sparkling lights; the warmth and welcome; the gaudy surroundings, make evil attractive, make vice pleasant, make the degradation of the body, the degradation of woman, and the degradation of every noble faculty in man so pleasing in their eyes, that they grow up unconsciously to associate the idea of happiness with that of evil.

I have said that the weak things are the special care of the Christian Churches, and I sometimes think that the weakest of the weak are the special clients of The Salvation Army. Our work among them shows that they need the protection of the law against those interests that prey upon their weakness.

I know quite well that you cannot make people good by Act of Parliament, and that, among other things, you cannot make good fathers and good mothers by enforcing legislation. But it is

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equally certain that the nation's laws have an immense influence upon the moral character of its people; that what the law lays down comes at last to be recognized by the masses as the proper thing.

Take one illustration. All who have even slight acquaintance with the subject, recognize the enormous change of feeling which has come over the mass of the people with regard to the education of their children since the law of 1870; and, concerning the subject now before us, we feel this is also a case in which the law must come to our help.

It is my firm conviction that a law prohibiting children from going to the public-houses\* would have in the future a wholesome influence upon the children themselves, apart altogether from the evils from which they would be saved by being excluded from such places; and, also, the community would be gainers from the very fact that the proposed law would influence them against the public-house, instead of in its favour.

But, at its best, the law can only be negative. We must have something to take the place of the public-house. We must turn our attention to the people's homes, and help them to understand the beauty of true home-life.

It is wonderful how much—even in the darkest slums—can be done in this direction. One woman, taught the value of cleanliness for herself and her children, and shown—by practical example—how to keep her room wholesome and

\* This enactment was passed 1908.

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bright, and to make the best of what little she has—becomes a living model more helpful to her neighbours than any number of 'Thou shalt not's.'

Object-lessons are of the highest importance in moulding the nature of children. Can we do anything more likely to counteract the evil influences which we deplore than by bringing about some definite improvement in their own homes? Can we give our attention to a subject more important than this or any other measure that concerns the welfare of the children? Does not the rising generation, as has been said, 'carry in their souls and in their blood the future generation?' And are not the present and future interests of the nation at stake in anything that affects the children? As Carlyle has said: 'The golden season of life is the seed-time of youth'; and, if we refuse to sow, or if we sow tares instead of wheat, we cannot hope to reap the harvest which all who are fellow-labourers with God have a right to expect.

## XIV

# THE MANAGEMENT OF THE INEBRIATE WOMAN

*Notes of an Address delivered at the Medical Society of London, 11 Chandos Street, Cavendish Square (DR. JOHN TAYLOR in the Chair), July, 1911.*

LET me say at the onset, that nothing I may advance here should be regarded as the final word on this subject. Some of my views are—as might be expected after an observation and study extending over nearly thirty years—very clear and definite; but, nevertheless, I recognize that we are all only beginning to understand some of the more difficult and obscure problems involved in this fight with alcoholism. Much, therefore, of what seems more or less certain in our experience of to-day must, after all, be regarded as tentative and guiding, rather than as certain and final.

If I dwell on this at the opening of what I have to submit to you, it is because I feel sure that we shall be compelled to treat inebriety as a serious and deep-seated moral disorder, rather than, as has often been the case in the past, a mere physical malady. And also because, while treating the

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question mainly from a Salvation Army point of view, I do not wish to create the impression that we have come to any finality of confidence in our own methods, strongly as we do believe in them, and successful as they appear to have proved. We are ready and anxious to learn from all who have any experience to give us, and we are as far as possible from the feeling which called forth the irony of Job, when he said, 'Doubtless ye are the men, and wisdom will die with you.'

*The characteristics and classification of inebriates.*

It is at once both easy and difficult to define an inebriate in the sense in which we are thinking of the subject to-day. I do not mean by an inebriate, a person who is merely inclined to alcoholic liquor, or who occasionally gives way to that inclination, but rather a man or woman who, in fact, is, periodically, if not always, more or less under the influence of alcohol.

But that definition involves the chief difficulty, for the 'more' or the 'less' depends, not only upon the more or the less of the poison imbibed, but upon temperament, heredity, health, age, climate, and other conditions.

The influence of alcohol is so subtle, and yet so insistent, that I am convinced we really have to deal with inebriety as a process, as well as a condition. And in that process, influencing if not determining both its beginnings and its development, there are generally to be found the influence of all the elements just named.

So that an inebriate may really be an inebriate

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long before the usual outward degradations, with which many of us are so familiar, are observed. The importance of this consideration becomes apparent the moment I suggest to you that we ought to recognize this to be so, and recognizing it, to begin to deal with the inebriate much earlier in the history of each case than we do at present. If we did this, we should, I am convinced, save an enormous amount of human degradation, misery, and shame, as well as achieve greater results in the recovery of these most unhappy people.

In whatever direction we may turn in the sphere of medical experience and research, in the successful treatment of disease, we are met with the urgent need of beginning that treatment in the early stages of the malady. This is, in fact, one of the great lessons of modern science. This principle applies to the subject before us; and it seems to me, for this reason, if for no other, absurd to allow a woman with alcoholic tendencies, whether inherited or acquired, to develop these tendencies at will, and to steadily descend into the pit of confirmed drunkenness; bestowing, the while, a dreadful heritage upon her offspring, and, maybe, ruining two or three homes on her way to a drunkard's grave.

So far as my observation goes, inebriate women may be classified as sociable and unsociable. There are those who drink in secret, and who are generally sullen and morose, and seeking to be alone. These present a great contrast to the first and larger class, who are sociable and who

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seek the companionship of others—drinkers like themselves—and to whom this companionship is a great source of danger. Many characteristics are, of course, common to both classes. Drink destroys reliability. Cunning and deceit thrive in its atmosphere. One might almost say that an inebriate cannot be found who acknowledges her own drunkenness.

A long course of drinking (or of continued drinking) produces many physical difficulties that may also be described as characteristics. It destroys the memory, and encourages selfishness and sloth, which, in their turn, produce cruelty and filth. The degrading conditions to which even high-born women, long accustomed to luxury and refinement, can sink, is astonishing. Continued drinking impairs the judgment, and the impaired judgment leads to continued drinking. I am often amazed at the want of perception in inebriates, and at their blindness to their own ruin. And just as inebriety often first arises from some small lack of self-control, it goes forward destroying all self-control, until many of its victims become almost if not entirely irresponsible.

Undoubtedly, the majority of cases in which parents are convicted of cruelty to their children, are due to their drunkenness; and certainly this is so in the inhuman cruelty of incest cases, when fathers wrong their daughters of tender years. I am astonished to notice drunkenness often appears to furnish some excuse for this abominable action; whereas, surely, these tragedies



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should only provide us with good ground for much more serious consideration, and for more drastic treatment for the prevention of drunkenness.

*The causes of inebriety in women.*

In dealing with causes, although I do not specially desire to distinguish between men and women, my statements are based upon my own experience in dealing with the latter. I would put as a first cause—

*Facilities for drinking.* These have perhaps been somewhat lessened recently, but licensed houses prosper because they are handy.

It is certainly an advantage that children are no longer allowed to sit in public-houses, or to carry drink from them unless in sealed bottles; but the public-houses in the poorer quarters of all our cities are still far too numerous, and are a great source of temptation to the moderate drinkers already in the neighbourhood; they are, in fact, the principal manufacturers of both men and women inebriates. For the better class of working people, and for middle and well-to-do classes, the licensed grocers and the refreshment rooms provided in connexion with a great many railway stations, large shops, and almost all popular rendezvous, make drinking generally, and especially *secret* drinking, only too easy.

*Medical advice.* Another cause which, though lessened, is still far too rife in the present day, is that of taking drink under medical advice. This has, without question, been the cause of much of the drunkenness among the married women

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with whom we have dealt. The suggestion of doctors, that women suckling their children should take beer and stout, and also the even more disastrous recommendation of chlorodyne and pick-me-ups of various kinds in times of illness, are terribly fruitful causes of this evil.

A well-known lady doctor told me the other day that, when speaking on the subject of temperance, she warned her hearers against patent medicines, especially those which are distinguished by words ending in 'al' and 'in'—sulphonal, asperin, etc.—as being but so many steps to the pit of degradation into which those fall who become their slaves, while many of the tonics advertised under various names are still more dangerous.

*Weakness of character.* While the causes to which I have alluded are, certainly, primary and direct, there are others which may perhaps be accurately described as secondary and indirect, but which are none the less important; nay, which, even when obscure and remote, are often the most influential. Among these, weakness of character figures largely. Other forms of physical evil first take their rise in this moral anæmia, and so does drunkenness. Victims of this class are especially to be pitied, and with regard to one section have a very large claim upon the sympathy and assistance of the community; for drunkenness among the feeble-minded is not only pitiable and horrible, but it is an evil for which, seeing that it is preventable, the community itself is largely responsible.

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Many inebriates, however, who are weak in character and lacking in self-control, especially in times of stress and when under the influence of stronger natures, are far from feeble-minded; and for them moral and religious influences are more important, than anything which can be done for them by social or legislative means.

*Sorrow and trouble.* Another frequent cause of inebriety among women is, undoubtedly, the desire for comfort and forgetfulness in loneliness, sorrow, and trouble of various kinds. I believe that if we could obtain reliable data, we should find that a considerable portion of women inebriates—perhaps a third of the whole number—are brought into their unhappy condition through the anxiety and disturbances involved in abnormal trouble of one kind and another: bereavement, unhappy marriages, loss of means, deception and fraud, extreme poverty, all play their part here. Again, I cannot refrain from remarking that for this class also something more is needed than the ordinary Inebriate Institution, or antidotes which are in themselves drugs, or changes in the law, or even deprivation of the drink. For these, consolation for the higher nature can alone prove a lasting preventive or remedy.

*Occupation.* Certain kinds of occupation also account for inebriety in some women. The occupation of the barmaid, the professional musician, and also that of the nurse, seem to me to furnish an unusually high percentage of inebriates, while drunkenness among women employed in laundries and in certain classes of mills, especially in Scotland, is really appalling.

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A specially distressing feature in this latter section is the youth of the women in question.

In the more well-to-do ranks of society, habitual drinking is often encouraged by the wear and tear of life and the excitement which so many women think essential. No doubt, a feeling of exhaustion, and that alone, in the first case, leads many to use alcohol or drugs; and when once this habit has begun, its consequences are usually disastrous.

Let me give you a few figures illustrating what I have been saying with regard to causes. They have been gathered from an analysis of three hundred cases of inebriate women received by The Salvation Army.

Primary cause of downfall attributed by the women themselves or their responsible friends:—

To facilities for drinking, 39 per cent; to drinking through medical advice, 29 per cent; to bad companions and uncongenial surroundings, 26 per cent; secret drinkers, 6 per cent.

The occupations of the three hundred women were as follow (the number, of course, is not large enough very clearly to indicate causes, but in view of the number of women employed respectively, the proportions are as indicated):—

Business women (milliners, tailoresses, etc.), 23 per cent; domestic servants, 23 per cent; nurses, 7 per cent; teachers, 7 per cent; barmaids, 5 per cent.\*

\* These figures must be considered in relation to the numbers in the classes named. Thus the barmaids being fewer in number than the business women and domestic servants, this 5 per cent is not less, but, in proportion, greater in relation to the whole than that of the other two classes.

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The remaining 35 per cent were women who had married very young, or who had lived at home with no definite occupation.

*Salvation Army Work for inebriates.*

The work of The Salvation Army for inebriates falls under two distinct headings. First, that carried on by its purely evangelistic agencies; and, second, that which is institutional in its character. Valuable results have been obtained in both these branches of effort, and although the methods employed are in many important particulars quite different, they are in both cases based upon moral and religious principles.

With regard to the evangelistic work, two or three striking facts stand out in what must now be regarded as fairly wide experience.

First. That certain types of inebriates are peculiarly sensitive to spiritual influences. Just because many of the most utterly degraded—one might almost say besotted—types of drinkers were originally fine characters, and have become so completely enslaved, on the principle that the best wine makes the sourest vinegar, so are they found among the most responsive to the influences of the Spirit of God. Hence, all over the world The Salvation Army has in its ranks some who were formerly the most notorious inebriates of their respective localities.

Second. It is obvious that the influences of Divine Grace work such changes in many of these people that they are able to say—as we have so often heard it put in almost every language under Heaven—‘The moment I accepted Christ, and

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gave my life to Him, all desire for the drink left me.' So remarkable—and, looked at from the purely natural standpoint, so extraordinary—is this phenomenon, that but for the undoubted and abundant evidence which is available, it would be incredible. In such cases as those to which I refer, there has often been no previous warning, no preparation of any kind for the event which was about to take place. Under the influence, as we believe, of the Spirit of God, a moral and physical change has taken place in a moment, a change as wonderful, sometimes even more wonderful, than that of Saul of Tarsus as recorded in the Acts of the Apostles.\*

Third. It must not be supposed that in cases such as these there are not sometimes great subsequent conflicts in the presence of temptation. As a matter of fact, such conflicts do often, though not always, follow. But these conflicts are seldom with the actual desire for drink. They are rather with the nervous depression and physical exhaustion common to all inebriates, and which are often felt in a most grievous manner when alcohol is suddenly abandoned.

### *Work in the Institution.*

Coming now to the second order of work—that carried on in institutions—it is perhaps important to point out that the whole experience of The Army—and when I use that expression, I am thinking not only of its experience in this country

\* Mr. Harold Begbie, in 'Broken Earthenware,' gives the experience of nine men whose cases he personally investigated.

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and in other Western nations, but I am thinking also of its growing experience among Eastern peoples—goes to show that there is a remedy for inebriety, and that the inebriate, especially the woman inebriate, should not be regarded as hopeless. Instead of despairing of her, we should pursue our researches with regard to her, from the point of view of a firm confidence that she can be restored, if only the right method of approaching the problem for the various classes concerned can be discovered.

For there are various classes. The wonderful results to which I have just referred as following the work of our evangelistic agencies are not attained in every class alike, and for that reason we have been led to organize institutional work for inebriates. The one has grown out of the other; and I am firmly convinced that as we advance, other agencies will be found necessary for dealing with certain sections of this class.

Now our institutional work has three main characteristics. I do not, of course, claim that they are entirely peculiar to us, but they are very special features with us.

First. With the exception of one enterprise—to which I will refer directly—all our work is carried out on voluntary lines. We do not favour the committal of these women to institutions apart from their own consent, nor their retention there—except under very special circumstances—unless they are willing to remain.

Second. We have made a special point of certain dietetic principles, and experience leads



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us to attach very great importance to their observance.

Third. We place before everything else the necessity of maintaining in every Institution, together with the most kindly and sympathetic treatment, a deeply religious and spiritual influence, which, in turn, finds expression in direct efforts to awaken, enlighten, and save the moral nature of each woman.

*The evolution of The Salvation Army Work for inebriates.*

Twenty-seven years ago The Salvation Army opened a small Home for the assistance of friendless and outcast women, and every year since has seen an extension of this work, so that at the present time there are over fifty Homes in Great Britain alone, and no fewer than eighty-three departments for the relief of women. As the work grew, it became evidently necessary to set apart Homes for those who may be called 'respectable' inebriates, as distinguished from those who had sunk to the lowest depths of prostitution.

Twelve years ago a Home was established at Stamford Hill for inebriate women; and, later, in 1907, another, for paying cases, at Denmark Hill. Many of the cases that pass through these Homes have tarried for various terms in other inebriate establishments. Many of them also had taken different largely-advertised 'cures.' We have seen many remarkable recoveries; that is to say, cases permanently restored; but our work is unfortunately limited from lack of funds. When we contemplate the large sums spent in this



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country upon Government Inebriate Asylums, which avowedly do not produce a tenth of the good result which The Salvation Army can show, we long for freedom from financial restrictions.

The medical man attending one of the Homes considers our results very remarkable, when we remember that a very small percentage of the cases can be regarded as either encouraging or hopeful when they come to us; they have nearly all gone very far wrong before they entered the Home, and many of them have accustomed themselves, not only to alcohol, but to drugs—opium, cocaine, etc., which cause rapid deterioration. 'Under any circumstances,' he writes, 'your work would be creditable; but when we consider that your material is such as would be rejected as hopeless by many other organizations, then your results are marvellously successful.'

While, as I have already said, we are constantly seeking to discover how we may do this work with even greater success, yet I would submit that our results already prove beyond doubt that the management of the inebriate woman is not an impossibility, nor is her case hopeless, as some would have us believe.

We have in the ranks of The Salvation Army hundreds of women who are now able to give as their own the personal testimony expressed in the words of one of our well-known hymns—

My chains fell off, my soul was free,  
I rose, went forth, and followed Thee.



## XV

### A PLEA FOR THE WOMAN INEBRIATE

AMONG those in all the world's bruised and broken souls who are the most deserving of compassion, is the drunken woman. Degraded as she is herself, and degrading as must always be her influence, her sin is often less than that which must be laid at the door of many who are outwardly respectable and correct. An ever-widening experience of the so-called vicious classes in many lands convinces me that while vice has many forms, sin works by no set methods. It has a way of ruin for every individual that is original and appropriate only to that person; and it is often quite as bad, if not worse, when respectable, plausible, and elegantly clothed, as when we see its impress revealed in delirium and rags, in ruined features and bloated and tottering bodies; and, worse than all, in the extinction of human feeling, love, and will.

Do not, then, I would urge you, let us act as though the inebriate—because she is an inebriate—were not as really worthy of help and sympathy as other sinners. Pardon me if I seem to travel

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outside my province in this Paper, when I remind you that it is not the appearance of a sinner, no matter how disgusting that appearance may be, which makes sin really base. The inward nature of sin—what it is in deliberation, motive, thought, and feeling—constitute its greatest danger. This is found in its force of inward malignity, the foulness of its inward desire, the stringent pinch of inward meanness and selfishness, and the gloat of inward passion and lust. My friends, we must judge a righteous judgment; and measured by this standard, we cannot but regard these poor, weak serfs of appetite as fit objects of our deepest compassion, and stretch out to them in their despair a hand which they shall be able to recognize as the hand of a friend indeed.

My great appeal is to the sense of obligation to God which I dare to believe is present even in the most degraded and hopeless. To present religion to the inebriate merely as a remedy for sin, or as providing a way of escape from the trammels of appetite and misery, would be a mistake; so we set to work to discover and call forth in each soul that sense of duty to a Higher Power which we believe to be always there. It is united with the light which distinguishes between right and wrong, and can never be quite extinguished. It is in partnership with the instinct that anticipates reward for right-doing and forebodes punishment for wrong-doing. Here we find common ground for all who acknowledge an Almighty Creator, whatever their creed or religious observances may be. To each we say, 'You have a duty

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to God.' There are obligations to Him which you have not discharged; He needs your service, He awaits your offerings, He desires your love. It may be you are called to accomplish some great work for Him; you—even you—are not a piece of flotsam and jetsam. You are a living soul for whose life God has a wise and good plan. Rise and co-operate with Him in carrying out that plan, and in doing so you shall serve your fellows as well as advantage yourself. This bondage to alcohol disables you, as any such evil bondage must, from carrying out this service. It must therefore be broken, and in the Salvation of Jesus Christ there is provision made to break it. Accept that provision, and rise up and answer the claims of God.

Such a call imparts new zest to life. It breaks up the selfishness which governs drunkards. It awakens new hopes. It opens a new world of thought and ambition. Every one who hears and responds to it becomes a new creature. The sordid and filthy pleasures lose their charm. The poor creature hovering on the borders of delirium tremens, and ever in peril of some lower depth of shame and anguish, is brought to the brink of a new life here and a holy life for ever. Think what an ennobling influence such a call must be—how it arms the soul against evil, and makes it superior to passion! This is our appeal; and, thank God, we do not make it in vain!

C. Aged 48. Came to Salvation Army Inebriate Home in 1908, from Broadmoor Criminal Lunatic Asylum, where she had been confined for nine years

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for child murder and attempted suicide, caused through drink and domestic trouble. Has been most satisfactory, and proved herself hard-working, and industrious. During her time in the Home was truly converted and is a Salvation Army Soldier. Has proved herself thoroughly trustworthy in several situations.

D. Aged 38. Came to Salvation Army Home in April, 1894. An only child. At thirteen, was apprenticed to a draper's. Was much addicted to drink. D.T's. In drunken fit knocked her mother on fire—both taken on different stretchers to hospital—mother died. Was put in service after being in Home; then at book-folding work. Had a breakdown—found in her room at Islington. Taken back to Home. 'O God, if You will give me one more chance, I'll never sin again.' For eight years held responsible position—the means of leading many drunkards to God. Died in 1906.

F. Aged 41. Wife of policeman; six children. For years was steeped in drink. Was in the habit of leaving her husband and children for weeks at a time. On one occasion was brought home in wheelbarrow in terrible condition. Would sleep on doorsteps, in coal-sheds, pig-sties, and outhouses. Was repeatedly forgiven and taken home, but only to steal and pledge all she could, and then take her departure, finally being locked up as drunk and disorderly (March, 1899). Was a physical wreck when she came to Salvation Army Home, but proved herself to be naturally a gentle, refined little woman, clean, industrious, and thorough, and was extremely grateful for what was done for her. Gave evidence while in the Home of being truly converted, and at the end of twelve months returned to husband. She has been home for ten or eleven years doing the duty of a good wife and mother, her husband's letters testifying to the change that has taken place.

G. Aged 56. Well-educated, but a great whisky drinker for many years, and brought very low in consequence. Came to Salvation Army Home, where she remained for twelve months, and after severe tests in

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various situations stood firm for years. Her last post was as lady's maid to one of the ladies-in-waiting to the late Queen Victoria. She was there for two years, and had to be taken to the hospital, suffering from cancer. Only lived three weeks, but made a lasting impression upon her mistress through her consistent Christian life.

One fact is observable with regard to each of the women whose short history has just been given, and it is found in all the successful cases with which we have dealt; namely, that we have been able to secure the co-operation of the individual herself. Apart from this, it is hopeless to effect a cure while the individual must continue to live amid constant temptation. On this account we earnestly desire compulsory powers in order to deal with the truly feeble-minded who are unable to work with us for their own deliverance. The responsible Officers in charge of the Inebriate Homes are instructed and trained to win the affection and confidence of the women under their care; to foster their will-power; and, most important of all, to help them spiritually to seek after God, and to depend upon His help for their deliverance. A careful system of after-care has been organized in order that these influences may be followed up, and that the women may be inspired with confidence for their deliverance, in spite of every discouragement.

In connexion with institutional treatment the following methods have been adopted:—

*Homelikeuess.* Every effort is made to secure the influences of a real home in the Institution. To my mind, the ideal plan for the restoration of

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inebriates would be to introduce them singly to the houses of sympathetic and well-saved people, where alcohol in every form is banished from the entire household. But this idea seems hardly possible of realization. The only alternative, therefore, is to organize the Institution which permits us to receive these cases, as much as possible on the lines of a private home. The patients are encouraged to take this view, and by no means to feel that their connexion with the establishment will entirely cease when the time comes for them to pass out once more, but they are helped to look upon it as a true home.

*Interesting work.* Every patient is encouraged to work. Ladies who have had servants to wait on them agree cheerfully to this arrangement, accepting it as part of the cure, which, of course, it is. A work list is drawn up week by week, and on it each inmate finds her name with carefully chosen duties assigned to her for every section of the day. There are, of course, intervals for meals and recreation, and the airy, well-lighted workroom is always a happy place enlivened by song and the interest of learning how to do beautiful work beautifully, and by well-read words from many an interesting book. Some garden work also falls to the lot of each individual to whom it is agreeable.

*Diet.* It is now eight and a half years since a fleshless diet was introduced into our Inebriate Homes, and we are satisfied, by the increase of permanently good result, that it is of real assistance. We have experienced very little difficulty



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on this score. A significant fact is that when the craving for stimulants is upon a woman, she longs also for animal food. When once the truth has dawned upon her, and she understands that by eating meat she is strengthening her craving for alcohol, her co-operation, if she be sincere, is secured. The acquired taste for mustard, pickles, vinegar, and other such flavourings, is always particularly strong in the alcohol victim, so that abstinence from these condiments—which we also encourage—helps in the cure.

It is needless to say that in cases of fainting, intoxicants are not given. It has been found that the juice of a lemon, or better, of an orange, in hot water, is very helpful at such a time, and no one under my care has ever expired for the lack of brandy. It is a fact that in most cases where the heart has had sufficient vitality to answer to a stimulant, consciousness would have returned in a natural way had alcohol not been administered.

Cases are frequently received in so bad a state that, under the former régime of a mixed diet, we should have expected them to need bed and medicine for weeks before they could be pulled together; but now with the aid of the fruitarian diet, they are up and about in less than a fortnight. Many are much better in a day or two. This, of course, is a great advantage to all in the Home.

As an instance of the first treatment given in extreme cases, I may mention a lady of means, who was a slave to opium when she came to us. We were asked to take her from another Institution

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where she had proved totally unmanageable. Certainly she was in a very terrible condition, not having had a proper night's rest for months, and having taken daily an incredible amount of opium.

On her arrival, she was put to bed, and was not left alone for a moment, night or day. Homœopathic medicine was given to her every night for forty-eight hours; and as she could take no solid food, she was for three days fed alternately upon hot milk and grapes. Turkish and hot-water baths also soothed her, helping her skin to act, and giving her sleep. She gained ground rapidly, and in three weeks her mind was, at least, clear, and her general condition normal.

If only all our inebriate cases could continue the diet on their return to their homes, or in the situations found for them, the failures would, I am convinced, be still fewer than they are.

It is a painful glimpse into the selfishness of human nature to find so many friends and relatives who cannot, even for the sake of their weak ones, become abstainers from alcohol. The mere suggestion that their dietary should be changed, is often greeted with derision.

*Preventive measures with regard to girls and women.*

It is my earnest hope that the result of this Conference may produce some useful suggestions as to preventive measures; and I should like to emphasize the fact that the chief hope of temperance reformers lies with the rising generation. I believe that a wide and far-reaching reformation

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would certainly be accomplished could parents and guardians be induced to bring children up on a simple diet of fruit and farinaceous foods. The State might save hundreds of lives if more attention were paid to the pauper children cared for by our various Boards of Guardians, and if they were brought up under more hygienic surroundings, and upon a generous non-meat diet.

Those whose bodies have been well nourished upon suitable and simple food, without meat or condiments of any kind, and who have been taught to consider the question of diet from a moral as well as physical point of view, would, I am sure, very rarely become victims of alcohol.

In conclusion, let me say that inebriety is really a breakdown of the entire human system. While, no doubt, showing itself more in some directions than in others, it is, in fact, as much a moral lapse as a physical disorder. No remedies, therefore, are adequate to meet the case except such as are fitted to deal with life in all its bearings. It must not be supposed that because I recommend a method of treatment in the Institutions, or a special form of diet, or a particular attitude towards drugs, that I think that any one of these, or all put together, can be considered a complete remedy. No matter how valuable they may be, they only deal with the physical; whereas the disease is not only that, it is a moral and spiritual disorder, and those influences which affect the moral and spiritual nature are as essential to a permanent cure as those which are addressed to the physical side of the individual woman.

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This is indeed the philosophy upon which all our efforts to meet the social evils of our time are based; for what is true of the inebriate is true of the idle, the impure, and the criminal. The malady in every case needs remedy which reaches the whole man, physical and moral. On this ground we claim that no efforts to aid these classes can be of lasting benefit either to the individual or the community, unless they also bring within their reach the knowledge and power of the Salvation of Jesus Christ, for we do indeed believe the Apostle Paul's beautiful words, that 'The Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.'

## XVI

# THE EVANGELIZATION OF THE SCATTERED POPULATIONS OF OUR COLONIES

*Notes of an Address delivered before the Colonial  
Missionary Society at the City Temple, London  
(CANON H. HENSLEY HENSON\* in the Chair), May,  
1907.*

THE simple fact of my presence with you here this evening is an evidence that we of The Salvation Army feel intensely the importance of using every proper means for caring for the scattered populations of the Colonies in every corner of the Empire.

Though it is not usual for me to attend such gatherings as this, our own Work being so absorbing in its demands upon time and strength, yet I do not forget that unity of purpose and kinship of spirit, which is the precious heritage of all Christians, and a great source of strength in combating our common enemy. There is, however, a special reason for my interest in the work of the Colonial Missionary Society.

The Salvation Army has, during the last year

\* Now the Dean of Durham.

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or two, taken no inconsiderable share in the work of distributing part of the surplus population of our great cities. We have felt, and still do feel, that we are serving the highest interests of our Colonies when we transfer to their broad acres men and women fit and able for the battle of life.

We have, therefore, been selecting, sending out, and caring afterwards for many who, through no fault of their own, have been less fortunate than others here in their Motherland; and the reports, whether from Canada, Australia, or South Africa, show that wisdom is once again justified of her children. It appears that this work is likely not only to be of good service to the Old Country, and to the emigrants themselves, but of the highest value to the young countries concerned.

But this distribution of population—both that in which we have a share, and that which is quite independent of all our activities—has increased the sense of responsibility we feel for providing spiritual agencies, and thus our interest in the work of all Societies and Churches who are caring for these scattered sheep has been quickened. We ourselves in The Salvation Army have been doing this work for years in the most distant corners of the Empire.

This fact was beautifully and most unconsciously exemplified by a great-hearted Captain, who was giving his life for the blessing of some rough miners in an outlying district of Australia. A man died in the camp, and the miners could get no religious body to accept relationship, so they turned to The Army Captain. Would he bury

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the man? 'Certainly, boys,' he replied. 'You're all mine, dead or alive.' Better than his word, he made a rude coffin for the poor stranger, and lovingly committed his body to the grave. Little wonder that these rough men henceforth regarded the Captain as their personal friend and spiritual adviser!

Again, in a forlorn, out-of-the-way place in Queensland, when the census was taken, a publican, when asked his religion, said, 'Salvation Army.' 'That won't do,' said the Officer. 'The Army wouldn't be complimented.' 'That or nothing! They're the only religion I get,' he replied. It appears that a couple of young Officers held an occasional Open-Air Meeting, as opportunity allowed, beneath his lamp-post, these Meetings forming his only touch with the unseen realities of the world to come.

The Salvation Army representing, to us who are of it, the highest conception of the work of Christ, no one here would expect that I should think of it, or speak of it, as being in any sense less than equal, either in spiritual power or Divine impulse, to the other religious organizations and Churches. But, just as we are able to do work which, I venture to think, is impossible to you, so we recognize that you and those whom you represent have opportunities of work which our resources do not enable us to undertake; and I rejoice, therefore, that you are in the field, that your flag is flying, and I wish you God-speed in every effort you are making for the spread of His Kingdom and the honour of His name.

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In the presence of the great enemy of souls, and of the unbelief and materialism of the age, Canon Henson has brought home to our hearts the fact that the time has gone by when Christians can afford to ask, 'Are you a Churchman?' 'Are you a Congregationalist?' 'Are you a Salvationist?' A larger question confronts us all to-day: 'Do you love God and His Only begotten Son, our Lord and Saviour Jesus Christ? Are you resolved to do His will, to make it known, and to impress upon others the need of doing it also?' If so, then may we not add, Let us join hands, and help one another to make a general advance all along the line.

But what is the truth we wish to enforce? What are the needs of the people of whom we are thinking this evening? May I put before you two thoughts in reply to these questions?

It seems to me that the great need of people everywhere is a *religion which has for its strength a personal consciousness of the Divine approval.*

There is so much in the civilization and education of the age which is akin to the Christian ideal, that the one is often mistaken for the other. And what I feel is all-important for us and for those on whose behalf we speak here to-day, is a personal revelation of the Divine life—the Divine Salvation—the Divine character.

This revelation will be manifested in the clear assurance of individual acceptance with God. One man, who can rest upon the certainty of that assurance in his own heart, is of more service to the Kingdom of Christ than fifty who acknow-



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ledge the truth as a mere matter of course, and who believe without conviction. The lives of these last, no matter how correct and how benevolent, can never be anything but a pale imitation of the Life from which comes a quickening and life-giving power.

Most of us here to-night know how all the activities of life are shorn of their zest in the presence of shadow, uncertainty, and doubt about our own Salvation. How much more must this be so when men are separated—as thousands of those for whom this Society is concerned are separated—by great distances from religious or moral influences, or who are in the midst of those difficulties which the Canon has pointed out to us to-night.

The very existence of these various Societies represented on this platform is a testimony to that spirit of personal assurance and personal faith in Christ, in the past. Oh ! let us keep the fire burning ! For myself, I can only feel that many of our religious organizations must present a rather melancholy aspect to Jesus Christ ; so self-contained, so self-centred, so self-satisfied must we appear in face of the great ocean of neglect, vice, and heathendom round about us on every hand.

Unless I totally misconceive the whole purport of the New Testament, Christianity is a fighting religion. Let us impress, continually, upon those with whom we have any influence, not only the importance of receiving Christ as a Divine Saviour—not only the importance of ordering

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their lives in harmony with the precepts of morality and holiness which He laid down, but also their duty to suffer for His sake in seeking the Salvation of others. There can be no real service without love, and no true love without sacrifice, humiliation, and pain. Love is the most powerful thing in the universe, but it is also the most costly.

Forgive me for alluding again to The Salvation Army; but its whole history illustrates what I am saying. In South India a village was smitten by cholera and reduced to a condition pitiable in the extreme. The dead lay about unburied, and the villagers were panic-stricken. There was no medicine, no advice, only the incantations of the heathen priests and the shrieks of devil-dancers. The headman called a council, and sent a deputation to The Salvation Army asking for help. Two Tamil Officers, a man and his wife, were all that could be spared. They arrived upon the scene, buried the dead, held Meetings, comforted and taught and warned the people. Then the husband fell beneath the disease and died; but the wife, amidst her tears, said: 'We knew the danger, and came for life or death as God willed it.' She refused to leave the spot, and worked on until she also was laid beside her husband. But the village was won for her Master.

Yes, it is because The Salvation Army has been touched by the influences of this kind of love that it has been powerful in spite of obloquy, slander, and misunderstanding, all of which continue unto this day. Love is the secret of our dear

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General's wonderful life. But of that I do not speak to-night.

What of our individual love and service? Are they of the costly kind? Does our love for God and man bring us to the altar of sacrifice—to the cross of shame? After all, it is from us that must proceed the spirit we desire to see in those distant parts of the world which we have been considering.

Let us take care that we do not deceive ourselves in our service, in our work, in our giving, in our business, in our homes, in our training of our children, so that we stop short with an easy and self-satisfied contentment, when the love of God is calling us to a consecration of our best and our all for the extension of His Kingdom, in our own hearts, in our own homes, in our dearly-loved land, and then—to the uttermost parts of the earth.



## XVII

### THE POWER OF SYMPATHY

*Notes of an Address delivered before the British Women's Temperance Association, at Devonshire House, London, May, 1908.*

As women of the British Empire, we are met together to consider how we can better fit ourselves to render that service to the world which—in view of our profession as Christians—it may rightly look for and claim to receive from us.

We acknowledge that, as Christians, we have been called to follow Christ; that He is our Model, our Example; that we should follow in His steps; and not only so, but that there is much work to be done in the world which He has bidden us do. Of late, His gracious words have been very present to my own mind: 'As Thou hast sent Me into the world, even so have I also sent them into the world.'

In thinking of His life and work, we cannot but be struck with the depth of His sympathy with the world's pain, and with the fact that any—so it should read—true following of Him—we being in the world as He was in the world—must mean that we also feel for those in suffering.

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Those of us, at any rate, who have any true apprehension of the state of society generally—whether we view it in large communities, or in families, or in the individual—cannot but perceive that its common denominator—that which is universally manifest—is its sorrow. Can Christians be said rightly to discharge their responsibilities, if they allow themselves to remain within the circle of their own comforts and safety, unwilling to see and unwilling to hear of the sins and sorrows beyond?

As followers of Jesus Christ, called into closest association with His Spirit, the call comes to us each to manifest sympathy with those who sorrow. We are called to be united in spirit with the Friend of the friendless, with Him of whom it is said, that He will 'wipe away all tears'; with Him whose great desire was to send the Comforter to the world.

Yes! this manifestation of sympathy with suffering seems to me to be a very distinctive part of the work of all Christians. It appears to me that the Church of Christ, as a whole, ought to provide a reservoir, so to speak, of solace, compassion, and sympathy for the world at large; and, continuing the figure, that the individual members should act as pipes through which the refreshing draught could be conveyed to needy souls.

If this is to be so, then this sympathy will need to manifest itself in two or three ways:—

*True sympathy will show itself in all the practical ways of alleviating suffering.*

Nothing is more evident in the life of Jesus

## THE POWER OF SYMPATHY

Christ than His own feeling on this matter. He 'went about doing good.' To be convinced of suffering, loss, disease, death, or pain in any form, meant that He was immediately stirred up to relieve it. He healed the sick; He fed the hungry; He cast out evil spirits; He raised the dead; He condemned oppression; He rectified injustice. In other words, sympathy, with Him, found practical expression. This practical doing is very different from mere sentiment. How much possibility never arrives at actuality because it is not practically developed and utilized!

A practical engineer was, recently, bewailing the unused power in the ebb and flow of the tides all around our coast. Is there not as much waste in the heaving of the heart, in tender feelings and stirred emotions which are not applied to assuage suffering?

*True sympathy will find expression in preventive efforts.*

True compassion for the ignorance of little children is as sincerely manifested by providing means to prevent their falling into the fire, as by succouring them when they are burned. And genuine compassion is as truly manifested by guarding and instructing the ignorant, so that they shall meet the dangers of life forewarned and forearmed, as by shedding tears over the deplorable weaknesses of those who have gone astray and fallen.

Christianity is a practical science, as well as a personal experience. It was to this principle of applied sympathy that the Apostle referred when

## MOTHERS AND THE EMPIRE

he said: 'Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' (1 John iii. 17.)

How often have we seen the wonderful power and efficacy of this practical sympathy in removing prejudice and softening the heart of the hardest, illustrated in Salvation Army work! Look, for example, at The Salvation Army Officer, who, when sent to meet a woman coming out of prison in mid-winter, after a six months' sentence, not only gave her a kind welcome, but took off her own cloak and wrapped it around the poor shivering creature. By that one spontaneous act she did more to convince the woman that somebody really loved and cared for her than years of preaching would have accomplished.

*Then, also, unity with Jesus Christ in this sympathy with the world's pain will manifest itself in a compassionate spirit.*

Valuable, undoubtedly, as are these practical, utilitarian acts, they are rendered ten times more precious when they are accompanied by the tender manifestations which true love alone can afford.

The love of Christ shed abroad in our hearts makes us able to love the unlovable; and in our witness before the world, and the example of our daily lives, that manifestation of the heart of Christ in common human compassion towards those in sorrow, affliction, and suffering, will do more than many sermons; more, probably, than anything else, to make Him known.



## THE POWER OF SYMPATHY

No attentive student of the New Testament could fairly object to what I have said; namely, that in the whole story of human life, Jesus Christ stands forth pre-eminently as the Compassionate One; but I should give a wrong impression of His attitude towards our race, as a whole, if I stopped there. Great as was His pity; consistent and enduring as were the marks of His fellowship with suffering, it does not seem to me that this was the predominant note in His life.

The revelation of Himself, contained in His teaching, especially if it be considered in the light of His death, shows Him to have been less concerned about the world's suffering than about its sin. If we look carefully, we trace to His perception of the evil of sin, and His consciousness of the depravity and rebellion of men's hearts, all the deeper shades of His feeling, and all the stronger convictions revealed in His teaching.

When we consider His death, it is not only—it seems to me—intelligible as an outcome of His compassion for the sinner—but also as an indication of His hatred of evil and His perception of the evil consequences of sin. He suffered to save us from our sins—as His very name implies—rather than to free us from their results. We cannot reach to those high places of Divine apprehension in which our Saviour lived and in which He died; but we can—and, if we are to represent Him truly, we must—adopt for our lives the same principles which controlled His earthly life.

A true unity with Him—a true devotion to His

## MOTHERS AND THE EMPIRE

Kingdom and Person—will imply that we also, no matter how deeply we may compassionate the miseries of man, shall be still more concerned, and therefore more enterprising, in our efforts on account of his sin.

The more I see of life, the more clearly I realize how futile is the sentimentalism of a religion which seeks to alleviate the symptoms merely, instead of attacking the causes; which contents itself with administering sops, as it were, instead of grappling with the evils of the heart, the cancer itself, with its roots of pride, unbelief, selfishness, covetousness, and lust.

Oh, dear friends, we have a distinctive call in our work to attack evil—to arrest men by the impetuosity of our confidence in Christ as the Saviour from sin. And what will be the effect of this perception of the evil of sin? Will it not be to turn all to the Saviour? Anything that stops short of turning men to Him is no real service to Christ. The highest value of our sympathy and compassion will be to find an entrance to men's hearts for the Saviour from sin. And to be able to apply this remedy, must we not first know Him in this aspect in our own experience?

To know Him in the power of His resurrection, victorious over sin, will make our hearts into sanctified vessels, able to pour out His life upon others, and lead them to the same sympathizing and all-conquering Saviour.

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